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Vices and Virtues,

BEING

A Soul's Confession of its Sins,
with
Reason's Description of the Virtues.

A MIDDLE-ENGLISH DIALOGUE

OF ABOUT 1200 A.D.

*EDITED, WITH AN INTRODUCTION, TRANSLATION, NOTES,
AND GLOSSARY, FROM THE STOWE MS. 240
IN THE BRITISH MUSEUM,*

BY

FERD. HOLTHAUSEN, PH.D.

PROFESSOR OF ENGLISH LANGUAGE AND LITERATURE, UNIVERSITY OF KIEL.

PART II.—NOTES AND GLOSSARY.

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
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AMEN CORNER, LONDON, E.C.

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NOTES TO "VICES AND VIRTUES."

Page 3, l. 2. Although the beginning of this division is lost, there can be no doubt that it treated on *wrath* (*anger, ire*). This is clear as well from the biblical passage, quoted in l. 3, which is taken from Matth. v. 24, as from the order of the capital sins, generally arranged so that *wrath* precedes *sorrow*. Cf. e.g. Wulfstán's Hom. xlvii (ed. by Napier, p. 245), *se ðridda is ira, þæt is yrre. se féorða is tristitia, þæt is unrótnes*.—Ælfric's sermon on Dominica in media quadragesime (Homilies of Æ., ed. by Thorpe, vol. ii. p. 218), *féorða wéamet, fifta unrótnys*.—'De octo viciis et de duodecim abusivis hujus seculi' (Old Engl. Homilies, ed. by Morris, i. 103), *þeo feorð[e] sunne is ihatan ira, þet is on englisc wemodnesse . . . þeo fifte sunne is tristicia, þet is þissere worlde sarinesse*.

on godes awene muðe. On *own*, which in our text is frequently used as an emphasizing of the possessive relation (e.g. p. 7/1, 9/7, 11/19, 13/27, 19/28, 23/1, 12, 14, 17, 18, 23/28, &c.), cf. Mätzner, Engl. Gr.³ iii. p. 241 ε; Koch, Histor. Gr.² ii. p. 253, § 323.

10. Quoted from 2 Cor. vii. 10, *Saeculi autem tristitia mortem operatur*. As the words stand, they are probably taken from the context of some other source, where they occurred in the middle of a sentence as an ablat. absol.

12. *Des awerȝede gast, hie maketh*. On this repetition of the subject by a pronoun cf. Kölbing, Sir Tristrem, p. 92, note 13 f.; Mätzner, Engl. Gr.³ ii. p. 19 b seq. Further examples below are *hie*, 5/18, *he* 15/6, *we* 15/23, &c.

ðane religiuse man means a man who is bound by monastic vows, a monk or friar; cf. *cloðes of religiun*, p. 5/33 and note.—*religiun*, p. 43/3.

13. *sari & drieri & heui*. Cf. Mätzner, Wörterbuch, i. p. 672: *særi & an heorte druri*, La3. ii. 184; ii. p. 491: *ðat swinc heui & sor*, Gen. & Ex. 2565.

17. *oðer halȝe to sechen*, refers to pilgrims who travel to visit churches and relics of a saint. See Chaucer's Leg. of good Women, Dido, 384, *Dido She seketh halwes, and doothe sacrifise*.—Cant. Tales, Prologue, 12 seq., *Thanne longen folk to gon on pilgrimages, And palmers for to seeken straunge strondes, To ferne halwes, kouth in sondry londes*.—Ib. 17, *The holy blisful martir for to seeke*. Cf. also Zupitza's notes to Guy of Warwick (E.E.T.S., E.S. xxvi), p. 425/8394, and in our text p. 35/5.

20. It is unnecessary to supply *don*. Cf. Cant. Tales, The Parson's Tale, *De Accidia* (Chaucer ed. by Morris, iii. p. 323 seq.), *but accidie doth noon such diligence. He doth alle thing with anoy, and with wrawenness, slaknes, and excusacioun, and with ydelnes and unlust, &c.* The translation on p. 2 ought to be, accordingly "or do them" instead of "or cause them to be done."

22. As the virtues (see note to 29/31) so the vices too are represented as sisters.

26 seq. Cf. Ancren Riwe, p. 268 seq.

27. *be daiȝe and be nihte*. Cf. Rich. M. Meyer, *Die altgerm. Poesie*, p. 285, where instances of the formula *dāges and nihtes*, *dæg and niht* from OE. are given; for ME. specimens see Mätzner, i. p. 581: *daics & nihtes*, La3. i. 230.—*deies & nihtes*, OEH. p. 7.—*dei ne naht*, ib. p. 57.—*dei & niht*, ib. p. 65.—*dai & nighte*, Ps. lxxiii. 18.—*ba bi daie & bi nith*, La3. i. 88. Cf. also Wissmann, *King Horn*, p. 85/263; Caro, *Engl. Stud.* xii. 347.

28. *Swilch hit*, &c. I am not quite certain about the meaning of this sentence.

P. 5, l. 1. *pat is þe ænde . . . ðat hie wolde*. On this change of tenses cf. Mätzner, *Engl. Gr.*³ ii. p. 110 seq.

2. On *nan* as an indef. pron. cf. Koch, ii. p. 307, § 377; Zupitza, *Guy*, p. 454, note to 11472, where it is also followed by *he*.

3. *his lif ladde*. Cf. Fuhrmann, *Die alliterierenden Sprachformeln*, &c. (dissert. of Kiel), Hamburg, 1886, p. 64.

8. *Hie was anzinn of alle sennes*. Cf. Sirach x. 15, *Initium omnis peccati est superbia*.

8 seq. alludes to the doctrine of Lucifer's fall, founded on Job iv. 18; Is. xiv. 12-15; 2 Pet. ii. 4; Jude 6, and known to the modern English reader from Milton's *Paradise Lost*, books i, v, and vi. I add, from Defensor's *Liber Scintillarum* (Migne, *Patrol. lat.* tom. 88, col. 639), *Superbia ex angelis daemonia fecit*. Ambrosius.—*Superbia de coelis deposuit archangelum*. *Vitae patrum*.

9. *heuene heinesse*. Cf. Fuhrmann, p. 48, sub "*hyȝe in heuen*."

10. *Deus superbis resistit* = 1 Pet. v. 5; James iv. 6.

11. *modi mannen*. Cf. Fuhrmann, p. 41.

12. *Godd seið*, &c. Cf. Matth. xxiii. 12, *Qui autem se exaltaverit, humiliabitur*.—Luke xiv. 11, *Quia omnis, qui se exaltat, humiliabitur* (= xviii. 14).

14. *michel ilaten of me seluen*. Cf. 24, *he latt ðe bet of him seluen*.—7/2, *Sume læteð wel of hem seluen*.—55/29, *michel læteð of hem seluen*.—57/20, *he læte wers of him seluen*.—65/19, *he latt wel of him seluen*.—109/23, *ne latt tu herfore non ðe unwurðere*. Cf. Sohrauer, *Kleine Beitr. z. altengl. Gramm.*, Berlin (dissert.), 1886, p. 10, § 3, 5; Schröer, *Winteneys-Version d. Reg. St. Benedicti*, p. 152, note to 31/15.

16. *scolde . . . nolde* is a rhyme!

17 seq. *Þies ilche modinesse . . . naðelæs hie hæueð*. Cf. note to 3/12 and Schleich, *Ywain & Gawain*, p. 108/302.

26. *beweop* ought to have been converted into *bewepð* (cf. the foot-note), and accordingly the translation would be "weeps."

27. *halȝen te seken*. Cf. note to 3/17.

28 seq. Cf. OEH. ii. 83/19, *hie giuen here tigeðe noht for to hauen heuene blisse, ac for to hauen here þe hereword of eorðliche richeise; hie giuen here elmesse noht for godes luue, ac for nekeboreden, oðer for kinraden, oðer for onur to hauen, oðer ne mai elles for shame, oðer for ponc to hauen, oðer for hereword to hauen*.

30. = Matth. vi. 2.

32 seq. Cf. p. 3/12 seq.

33. On *religiun* and *order* cf. Konrath, Beitr. z. Erklärung u. Textkritik des Will. v. Schorham, Berlin, 1878, p. 32/54.

P. 7, l. 1. *azene*. Cf. note to 3/2.

On *ne* = "neither . . . nor" cf. Kaluza, Engl. Stud. xiv. p. 178/119. In our text it occurs p. 27/6, *ðu ne namann*.—33/4, *te golde ne to seluer*.

3. *þif he bie* ought to be *bied*, as *þif* is connected with the indicative mood of the other verbs. The occurrence of *he*, "he," and *hie*, "they," side by side is remarkable.

Is menstre = "minster" or "ministry"?

6. *ic am becnawe* means "I confess." See Mätzner, i. p. 224/5; New Engl. Diction. i. p. 778/4.

7. *idon* had better been translated "induced."

12. = Wisd. ii. 24. The Vulgate reads, *Invidia autem diaboli mors introivit in orbem terrarum*.

16 seq. See 5/8 seq. and note.

17-21. Cf. Rom. v. 19, *Sicut enim per inobedientiam unius hominis peccatores constituti sunt multi: ita et per unius obedientiam iusti constituentur multi*.

18. *Adam, ure forme fader*. Mätzner gives (ii. p. 178) the following quotations for it: OEH. ii. 101.—*Of our forme fader Adam*, Hamp. 482.—*A. oure form fader dere*, Holy Rood, p. 62.—*oure formere f. A.*, Maund. p. 2; i. 608: *ure forme fader*, OEH. ii. 35; cf. ib. ii. 63/3: *oure firste f. A.*, R. of Gl. p. 9.

19. Cf. Rom. v. 12, *Propterea sicut per unum hominem peccatum in hunc mundum intravit, et per peccatum mors; et ita in omnes homines mors pertransiit, &c.*

20. *ma ðanne þif ðusexd wintre*. Cf. the Evangelium Nicodemi, part ii. (Descensus Christi ad inferos), c. 3 (Tischendorf, Evang. Apocr.² p. 394), where Seth relates the words of Michael, ". . . quando completi fuerint quinque millia et quingenti anni: tunc veniet super terram amantissimus dei filius ad resuscitandum corpus Adae . . . Tunc descendens in terras amantissimus dei filius Christus Iesus introducet patrem nostrum Adam in paradisum ad arborem misericordiae." The same is said by Annas and Caiphas to Pilate, c. xii. p. 410, "*Et invenimus in libro primo de Septuaginta, ubi locutus est Michael archangelus ad tertium filium Adae primi hominis de quinque millibus et quingentis annis, in quibus venturus esset de coelis dilectissimus dei filius Christus: . . . quia in quinque et semis millibus annorum venturus esset Iesus Christus*" . . .; ib. p. 412, "*Qui fuerunt simul anni V millia quingenti, sicut invenimus scriptum in bibliotheca praenuntiasse Michael archangelum ad tertium filium Adae Seth, in quinque et semis millibus annorum advenisse Christum*." . . .—The same source relates how Adam was delivered by Christ out of hell, a story afterwards frequently represented as the "Harrowing of Hell" in the Miracle Plays, &c.

On *winter* = "year" cf. Zupitza, Engl. Stud. xiii. p. 354/67.

27. See Gen. ii. 17.

32. *ure lauerd Crist, ðe was hersum his fader anon to ðe deaðe*. Cf. Philip. ii. 8, *factus obediens usque ad mortem*.

P. 9, l. 1. *ðis scorte lif*, = 59/26, 61/25, 75/15. Other expressions for "life" are: *on ðese scorte time*, 23/2.—*on ðese arme liue*, 21/14, 89/34.—*on ðese liue*, 35/27, 53/3, 61/34.—*hier on liue*, 57/4.—*hier on ðese liue*, 57/8.—*hier*, 35/8, 55/7, 103/27.—I add the paraphrases for "to live": *ða litle hwile*

ðe wer her wuniȝið, 19/19.—*ðis scorte lif her laden*, 21/23.—*ðar hwile ðe ic on ðese wrecche lichame am wuniende*, 47/16.—*he was her on ðese liue wuniȝende*, 51/5.—*On ða time ðe hie was hier on liue libbende*, 55/1.—*ðo litte hwile ðe ðu art mid him her on ðise weiȝe*, 75/14.—*ðe hwile ðe ðu art on ðine wrecche lichame gebunden*, 85/31.—*All ðare hwile ðe ðu art on ðese earme liue*, 89/33.—*þe litte hwile ðe we tegedere wuniēð*, 97/14.—*Ne biest ðu nuht hier lange wuniȝende*, 103/20.

þat . . . ðat. Cf. Mätzner, *Engl. Gr.*³ iii. p. 436/3 seq.

8. *wisen* ought to have been supplied after *a manies kennes*. Cf. Mätzner, i. p. 521 seq.: *on ælches cunnes wise*, La3. i. 344.—*O whillecess kinness wise*, Orm. 5283.—*on this kin wise*, Amadace, st. 29.—*On fcole cunne wisen*, La3. i. 73.—*a vele kunne wise*, OE. Misc., p. 39.—*A þre cunne wise*, p. 38.—*On alle kinne wise*, Orm. 850.—In our text occur: *on alles kennes wisen*, 25/17.—*an hwilches kennes wise*, 29/6 seq.—*alles kennes wisen*, 49/16.—*on manies kennes wisen*, 149/18. Cf. Zupitza, Notes to Guy, p. 395/4346.

11 seq. = James v. 12, *Nolite jurare, neque per coelum, neque per terram, neque aliud quodcunque juramentum. Sit autem sermo vester: Est, est! Non, non!* (= Matth. v. 37).

13 seq. *Al þat we more swerijeð*, &c. Cf. Matth. v. 37, *Quod autem his abundantius est, a malo est*.

14 seq. *sacleas of ðessere senne*. See Fuhrmann, l. c. p. 33 on top.

16. *soð te seggen*. See ib. p. 52 seq.

24. *mid rihte* = 9/25, 51/34, 53/25, 69/24, 133/7, 139/27.—*be gode rihte*, 97/1.—*mid gode rihte*, 99/26, 115/11.—*mid michel rihte*, 115/22. Cf. Schröer, Winteney-Vers., p. 158, note to 95/13, 14.

Crist . . . , ðe is . . . icleped soðh (= l. 32) Cf. 1 John v. 6, . . . *Et spiritus est, qui testificatur, quoniam Christus est veritas*.

25. *dieuel is icleped . . . fader of leasinge*. Cf. John viii. 44, . . . *cum loquitur mendacium, ex propriis loquitur, quia mendax est et pater ejus*.

26. = Is. xiv. 14, the words of the king of Babylon as quoted by the inhabitants of hell when he came down to them. He was taken as the representative of Satan by the Fathers; cf. e.g. Hieronymus, Comment. in Isaiam proph. lib. vi. c. 14 (Migne, 24/226 seq.); Haymo, Com. in Is. lib. ii (ib. 116/791 seq.), *Possumus et ista referre allegorice ad diabolum, qui mane, i. e. in exordio mundi ortus, vel eleratus est inter caeteros angelos, sed cecidit de coelo. Iuxta quod Dominus dicit Luc. X: "Videbant Satanam sicut fulgur cadentem de coelo." Qui antequam corrueret, dicebat talia cogitando, vel postquam corruit. Sed antequam corrueret, cum esset in firmamento, cupiebat in coelum ascendere, ubi solium Domini est. Sed postquam correptus per verba arrogantiae est sicut est ille, gloriatur ascendere super angelos in coelum, et super nubes, vel super corda electorum, &c. "Veruntamen—laci,"* (ib. 792). Nab. vel diabolus qui per superbiam dixerat: "*In coelum conscendam, ero similis Altissimo*," non solum ad infernum corruit de solio gloriae, sed ad ultimas partes inferni lapsus est, &c. Cf. also York Plays, p. 4/91.

29. *ðu me þencst vel to wriȝen*, &c. Cf. 75/18–21. The devil was believed to accuse the departed souls before God's judgment. Cf. e.g. The Pricke of Conscience, p. 149/5480,—

Alsua devels sal accuse þam þar

of alle þair syns, bathe les and mar, &c.

and the legends in Anglia, iii. p. 321, No. 2; p. 347, l. 12 seq.

P. 11, l. 5. *Sedens*, &c.=Ps. xlix. 20 (Heb. l. 20), which continues, *et adversus filium matris tuae ponebas scandalum*.

8. *pater noster*, the beginning of the Lord's Prayer (Matth. vi. 9).

9. *Ðus ðu dedest*, &c.=Ps. xlix. 21 (l. 21), *Haec fecisti, et tacevi*. *Existimasti inique, quod ero tui similis*.

11. *Ac ðu scalt stonden*, &c.=Ib.: *arguam te, et statuam contra faciem tuam*.

13 seq. *Dilexisti*, &c.=Ps. li. 5 (lii. 3), continuing, *iniquitatem magis, quam loqui aequitatem*.

16. *forði ðe scal god . . . forliesen*. Cf. ib. 7 (5), *Propterea Deus destruet te in finem*.

16 seq. *baðe lichame & saule*. Cf. Meyer, p. 286: *lices & sáwle* in OE.

17. *Ga awei*, &c. Cf. Matth. vii. 23, *Discedite a me, qui operamini iniquitatem!*—Id. xxv. 41, *Discedite a me, maledicti! in ignem aeternum, qui paratus est diabolo*.—Luke xiii. 27, *Discedite a me, omnes operarii iniquitatis!*

20. *forbod te brekene*. Cf. OE. Dan. 299, *bræcon bebodo*.

26. *bouhte oðer him sealde*. On this frequent combination cf. Kölbing, *Ipomedon*, p. 453/8851.

26 seq. *þat ic biȝate & he forlure*. Cf. Kölbing, l. c. p. 424/5221.

27 seq. Cf. Lev. xix. 35, *Nolite facere iniquum aliquid in iudicio, in regula, in pondere, in mensura*; ib. 36, *Statera justa, et aequa sint pondera, justus modius, aequusque sextarius*.—Dent. xxv. 13, *Non habebis in sacco diversa pondera, majus et minus*; ib. 14, *nec erit in domo tua modius major et minor*.—Prov. xi. 1, *Statera dolosa, abominatio est apud Dominum*.—Ib. xx. 10, *Pondus et pondus, mensura et mensura; utrumque abominabile est apud Deum*.—Ib. 23, *Abominatio est apud Dominum pondus et pondus; statera dolosa non est bona*.—On the use of *ne* after *forbett* and similar verbs, cf. Zupitza, *Engl. Stud.* xiii. p. 411/765. In our text cf. 27/11, 55/5, 65/28, 87/31.

28 seq. *ac ðat we sculen . . . leanen, wið-uten erðliche mede*. Usury was forbidden as a sin, cf. p. 77/19 seq., and Skeat's Notes to *Piers Plowman*, p. 121/239; 404/111. Cf. Ælfric's Hom. ii. 554, *Se Ælmihtiga God forbéad þurh his witegan, þæt nán ðæra manna þe rihtwis beón wile, ne sceal syllan his feoh tó gasole*.—See also note to p. 77/19.

31. *Sop to seggen*. Cf. Fuhrmann, l. c. p. 52 seq.

P. 13, l. 1. *oðer of wordes oðer of weorkes* is a frequent allit. formula. Cf. O. Hoffmann, *Reinformeln im Westgerm.* (dissert. of Freiburg), Darmstadt, 1885, p. 60.

4 seq.=1 Cor. vi. 10, . . . *neque maledici, neque rapaces, regnum Dei possidebunt*.—The interpunction of the text, l. 5, ought to be: "*possidebunt*. *Ðat bið ða . . .*," and in l. 7: "*muȝen, for*." Accordingly, the translation is to be altered: "*possidebunt*. That are the . . . Heaven, because."

7. *godes handiwerce* is a biblical expression. Cf. Ps. cxxxvii. 8 (cxxxviii. 8), *Opera manuum tuarum ne despicias*. Further examples see below, pp. 21/22, 115/5, and in Mätzner, ii. p. 420.

7 seq. *ðe he hað ðe iblesced*. See Gen. i. 28, *Benedixitque illis Deus*.

9. *þe hodele þe leawede*=*hadede and leawede*, 79/17. Cf. Wulfstán, 234/7, *ægðer ge gehádodum mannum ge léwedum*.—272/20, *gehádede and léwede*.—OEH. i. 131, xiii, *eider ihadede & ilcawede*.—*Ihadede & lewede* (=ii. 153, xxvi).

sibbe & framle. Cf. Engl. Stud. viii. p. 449, v. 93, *To sibbe & fremde ek.*—Cf. Lewin, *Poema morale*, p. 74/34, and Mätzner, ii. p. 205: *þe fremede & þe sibbe*, OE. Misc. p. 59.—*with fremil & sibbe*, Polit. Songs, p. 202.—*þe fræmden & þo sibbe*, Mor. Ode, st. 17.—*þe fremde ne þe sibbe*, K. H. 63.—*fremde & sylbe*, R. of Gl. p. 346.—*sibbe & fremde*, Havel. 2275.

13. *benemð* ought to have been translated: "bereaves, deprives."

17. = Matth. v. 39, *Sed si quis te percusserit in dexteram maxillam tuam, praebe illi et alteram.*—Luke vi. 29, *Et qui te percutit in maxillam, praebe et alteram.*

19. *Gif he ðe wereȝede*, &c. Cf. Luke vi. 28, *Benedicite maledicentibus vobis.*

21. *swinge* (after Dr. Morris's emendation) ought to have been translated: "stroke, blow."

24. *ac haadde.* The subject *he* is left out. Some specimens of this use are given by Mätzner, Engl. Gr.³ ii. p. 32; Zupitza, Notes to Guy of Warwick, p. 345 seq. In our text it occurs on p. 37/4 (*hie*), 55/6 (*she*), 57/21 (*he*), 67/20 (*he*), 69/22 (*ȝe*), 119/18 (*he*), 123/16 (*he*), 127/5 (*he*).

25. *mine i-liche.* Cf. Zupitza, Engl. Stud. xiii. p. 349, No. 33. In our text cf. 15/23.

25 seq. = Ps. lxxx. 13 (lxxxi. 12).

P. 15, l. 2. *ær ðanne he of ðese liue fare.* Cf. Mätzner, ii. p. 77: *þan he sal of þesse liue faren*, OEH. ii. 27.—*farenn ut off life*, Orm. 8359.—*þo heo schulde hunne fare*, St. Edm. Conf. 124.—*Ear we faren hennen*, Leg. St. Kath. 1393.—Ib. ii. 474: *pet we moten heonene feren to þan eche blisse*, OEH. i. 11.—*til þei fare hennus*, Alex. & Dindim. 373.—In our text we find the following phrases for "to die": *þat tu fram ðine lichame scoldest skelien*, 17/24.—*ðanne he henen furð*, ib. 29.—*ær ðanne hie of ðese liue faren*, 55/31.—*ær ðu fram ðine lichame scelie*, 57/10.—*ðanne ðu art itwamd fram ðine lichame*, 75/17.—*ȝif hie bien ðar mide ȝenomene*, 79/10.—*ðat ani man deað þoliȝe*, 105/31.—Cf. Sievers, Heliand, p. 448, seq. under "sterben," and Meyer, l. c. p. 139.

5 seq. This is certainly not a biblical quotation, but I am unable to say what is meant by the "*hali write*."

8 seq. = John vi. 38, *quia descendi de coelo, non ut faciam voluntatem meam, sed voluntatem ejus, qui misit me*; ib. 39, *hacc est autem voluntas ejus, qui misit me, Patris*: . . .

11 seq. See Luke ii. 13, *Et subito facta est cum angelo multitudo militiae coelestis laudantium Deum, et dicentium*: ib. 14, "*Gloria in altissimis Deo! et in terra pax hominibus bonae voluntatis!*"

21. *ne on speches ne on dades.* Cf. OE. *spréca & dæda*, Gúðlác, 225. Mätzner, i. p. 595 gives: *ne on dade ne on speche*, OEH. ii. 187.

23 seq. Cf. Matth. xxiii. 27, *quia similes estis sepulcris dealbatis, quae a foris parent hominibus speciosa, intus vero plena sunt ossibus mortuorum, et omni spurcitia.*—On *þruh* cf. Zupitza, Guy, p. 447/10707.

24. *widuten . . . and wiðinne.* See Fuhrmann, p. 36.

25. *Mea culpa* occurs in the liturgic confession of sins (beginning *Confiteor Deo omnipotenti*), which is used e. g. in the Introitus of the mass, at the holy communion, the extreme unction, the general absolution, and is daily prayed in the compline of the breviary office; see Wetzter und Welte's *Kirchenlexikon*², iii. 882 seq.; Skeat, Notes to Piers Plowman, p. 106/64.

30. *rimen ne tellen.* Cf. Orm. 17686, and *tald and rimedd*.

33. *are & forziu[en]esse*. Cf. Mätzner, i. p. 103: *Forrziſenſe & are*, Orni. 5695. Ib. ii. 172: *ore ne forziueneſſe*, OEH. ii. 229.

P. 17, l. 5. *gildenene* is probably a clerical error for *gildene*. For the phrase "golden Bezants" cf. Zupitza, Engl. Stud. xiii. p. 379, note 312. The *Bezant* was, after Murray's authority, "A gold coin first struck at Byzantium or Constantinople, and seemingly identical with the Roman *solidus* or *aureus*, but afterwards varying in value between the English sovereign and halfsovereign, or less. It was current in Europe from the ninth century, and in England till superseded by the noble, a coin of Edw. III."

6 seq. The parable of the five talents, see Matth. xxv. 14 seq., *Sicut enim homo peregre proficiscens, vocavit servos suos, et tradidit illis bona sua*; ib. 15, *et uni dedit quinque talenta, . . .*; ib. 16, *Abiit autem, qui quinque talenta acceperat, et operatus est in eis, et lucratus est alia quinque*. Ib. 21, *Ait illi dominus ejus: "Euge! serve bone et fidelis; quia super pauca fuisti fidelis, super multa te constituam; intra in gaudium domini tui!"* (= 23).—This allegorical application to the five senses comes from Hieronymus, Comment. in Evang. Matth. lib. iv. cap. xxv. vers. 14, 15 (Migne, 26/193 seq.), *In quinque, et duobus, et uno talento vel diversas gratias intelligamus, qua unicuique traditae sunt, vel in primo, omnes sensus examinatos; in secundo, intelligentiam et opera; in tertio, rationem, qua homines a bestiis separamur*.—Idem, Expositio in Evang. Matth. cap. xxv. vers. 14 seq. (Migne, 30/577), *Quinque talenta, id est, quinque sensus—visus, auditus, odoratus, gustus et tactus. . .*.—Gregorius, Hom. in Evang. lib. i. hom. ix (Migne, 76/1106 seq.), *Quinque etenim sunt corporis sensus, videlicet visus, auditus, gustus, odoratus et tactus. Quinque ergo talentis donum quinque sensuum, id est exteriorum scientia, exprimitur*.—Beda, Expos. in Matth. Evang. lib. iv. cap. xxv (Migne, 92/108 A), *Quinque igitur talentis donum quinque sensuum exprimitur*.—Christianus Druthmarus, Expos. in Matth. cap. lvi (Migne, 106/1465 D), *. . . vel in quinque talentis donum quinque sensuum, id est, exteriorum scientia exprimitur, viz. visus, . . . Quia satis abundeque honoratur, qui in his V sensibus vigere permittitur*.—It is also found in Ælfric's Hom. ii. 550, *Sé eádliga Gregorius pápa trahtnode þis godspel, and cwæð: ". . . Sé menisca Crist dælde his gól his deowum, forðan þe hé forgeaf his geledfullum þá gástlican gife . . . þá fif pūnd getdeniað þá fif andgitu ire(s) lichaman, þæt is, gesihð and hlyst, swæcc and stenc and hrepung. Ðás fif pūnd underfêhð dælc pára þe dā fif lichamlican andgitu ansūnde hæfð*."

12 seq. *Ælche dāi me cumeð sonden, &c.* On the different meanings of *sonde* see Zupitza, Guy, p. 445/10477; the idea itself may be illustrated by a comparison with ch. 13, lib. iv of the book "*De Anima*," wrongly ascribed to Hugo of St. Victor (Migne, 177/185 seq.), *His ita dispositis introducere debet [viz. into the house of Conscience] Prudentia aliquos nuntios, qui aliqua narrent quae ad exercitationem valeant. Itaque nuntius mortis ingressum postulans admittitur. Qui rogatus ut dicat qui sit, unde veniat, . . . sic incipit: "Ego sum timor mortis, et mortem vobis venire nuntio," &c.*—The homily "Sawles Warde" in OEH. i. 245 seq. as well as the appendix to Dan Michel's *Ayenbite of Inwyt*, p. 263, are translations of this Latin text; cf. Vollhardt, *Einfluss der lat. geistl. Litteratur, &c.*, Leipzig, 1888, p. 26 seq., and Konrath, Engl. Stud. xii. p. 459 seq.—For poems on the Messengers of Death cf. Engl. Stud. xiv. p. 182 seq.; Anglia, xiii. p. 359/11.

24. *earme saule* = 63/31, 103/16. Cf. *his erme saule*, OEH. i. 27/29, and in our text: *on ðese arme liue*, 21/14 (=89/34).

forðsiðe. Synonyms for "death" are collected by Sievers, Heliand, p. 452 seq., Meyer, l. c. p. 140. Cf. Mätzner, ii. p. 188 seq. sub *forðfare*, *-faren*, *-wenden*.

26 seq. The end of the above-cited parable, Matth. xxv. 30, "*Et inutilem servum ejicite in tenebras exteriores!*" is combined with the simile of the King's marriage feast (ib. xxii.), where the corresponding passage (verse 13) runs, *Tunc dixit Rex ministris: "Ligatis manibus et pedibus ejus, mittite eum in tenebras exteriores; . . ."* (cf. viii. 12).

28 seq. Cf. Gregorius, Hom. in Ev. lib. i. hom. ix (Migne, 76, 1109/6), *Per poenam quippe in exteriores tenebras cadit, qui per culpam suam sponte in interiores tenebras cecidit; et illic coactus patitur tenebras ultionis, qui hic libenter sustinuit tenebras voluptatis*.—Christianus Druthmarus, Expos. in Matth. c. 56 (Migne, 106/1469), *Superius dixi quia tenebras interiores caecitas mentis appellatur; exteriores tenebrae erunt in inferno, ubi neque Deus, neque sol ei lucebit*.—Ælfrie, Hom. i. 530, *þá inran þeostru siud þære heortan blindnys, þá yttran þ. is sáo swearte niht þære écan geníðerunge*.—Id. ii. 556, *Se unhóðla ðcowa weard ðá áworpen on þám yttrum þeostrum, forðan ðe hé ðolode ðurh wite þá yttran blindnysse sêðe ár, ðurh his gylt, on ðám inrum þeostrum befeoll. Ðær hé ðolað néadunge þeostra ðurh wrúce, sêðe ár lustlice forbær his unlustes þeostra*.—Haymo, Hom. de Temp. 135 (Migne, 118/725), *Quia tenebrae interiores caecitas est mentis, exteriores vero poena infernalis*.

29. *hwíðer he scal*. In the older English (as still in Modern German) a verb of motion may be left out after an auxiliary. See Mätzner, Engl. Gr.³ ii. p. 49 seq.; Zupitza, Guy, p. 361/855; Zielke, Sir Orfeo, p. 120/94. In our text cf. 25/29, 103/25.

30 seq. are based on the so-called "Descensus Christi ad inferos," the second part of the apocryphical Evangelium Nicodemi. The Latin A-text has (Tischendorf, Evang. Apocr.² p. 391 seq.) cap. ii, *Nos autem cum essemus cum omnibus patribus nostris positi in profundo in caligine tenebrarum, subito factus est aureus solis calor purpureaque regalis lux illustrans super nos. Statimque omnis generis humani pater cum omnibus patriarchis et prophetis exultaverunt dicentes: "Lux ista autor luminis sempiterni est, quae nobis promisit transmittere lumen coaeternum."* *Et exclamavit Esaias et dixit: "Haec est lux patris, filius dei, sicut praedixi. . . . Et nunc advenit et illuxit nobis in morte sedentibus."* *Et cum exultaremus omnes in lumine quod superluxit nobis, supervenit nobis genitor noster Simeon, et exultans dixit nobis: "Glorificate dominum Jesum Christum filium dei. . . ."*—Ib. cap. v (p. 398 seq.), *Haec dicente David ad inferum supervenit in forma hominis dominus maiestutis, et aeternas tenebras illustravit et indissolubilia vincula disruptit: et invictae virtutis auxilium visitavit nos sedentes in profundis tenebris delictorum et in umbra mortis peccatorum*.—Ib. cap. viii (p. 402), *Et extendens dominus manum suam dixit: "Venite ad me, sancti mei omnes, qui habetis imaginem et similitudinem meam. . . ."*—The B-text has, cap. ii (p. 422 seq.), *Cum igitur essemus in tenebris et umbra mortis detenti apud inferos, subito illuxit nobis lux magna, . . . Et audita est vox filii patris altissimi " . . . rex gloriae Christus dominus intraturus adveniet."* . . .—Ib. cap. viii (p. 429), *Et ecce dominus Jesus Christus veniens in claritate excelsi luminis mansuetus, &c.*—

Ib. cap. ix. (p. 430), *Tunc salvator perscrutans de omnibus . . . partem secum reduxit ad superos.*

32. *ðar is wop and woninge*, &c. See Matth. xiii. 42, *Ibi erit fletus, et stridor dentium* (=xxii. 13, xxiv. 51, xxv. 30). The fire is mentioned, ib. xiii. 42, *Et mittent eos in caminum ignis. Ibi erit*, &c. (=50).—Cf. the similar description of hell on p. 63/31 seq., and Pricke of Conscience, p. 177 seq. and p. 252 seq.

wop and woninge. Cf. *wóp and wánung*, Wulfstán, 139/3 = Be dômes dæge, 201.—*þar is wop and wonynge*, OE. Misc. p. 74/55.—*waning and wop*, Poema morale (ed. Lewin), vers 233.

P. 19, l. 1. *chiueringe of toðen* = *stridor dentium*, cf. note to 17/32. That the pains of hell consisted also in sudden changes of heat and cold is very often told; cf. e. g. OEH. i. 251, and Poema morale, l. c. seq.

2. *sorwe and sarinesse*. Cf. Hoffmann, l. c. p. 55 seq.

5 seq. The same idea occurs OEH. i. 271 seq.: . . . *alle þe ahefulle deules of helle, þat hwuch of ham swa is lest ladeliche and grureful, mihte he, swuch as he is, to monkin him scheawe, al þe world were offeard him ane to bihalde, for ne mihte na mon him seo and in his wit wurie, bute gif þe grace and te strengðe of Crist baldede his heorte*.—Cf. also Pricke of Consc. p. 63/2298 seq.:—

*Bot a gret payne þan til us sal þis be
þe sight of þam when we þam se;
For þai er swa grisely, als says þe buke,
And swa blak and foule on to loke,
þat al þe men here of myddlerd
Of þat sight mught be aserd;
For al þe men here of þis lyfe
Swa grysely a sight couth noght descrife,
Ne thurgh wyt ymagyn ne deme, &c.*
* * * *

p. 64/2312:—

*For in þis lif here may na man
Se þam in þe fourme þat þai haf þan,
For if þai had swa large powere,
In swilk forme to shew þam here,
Out of witte þan þai shuld men flay,
Swa horrible and swa foul er þai;
For-why swa hardy man here es nane
Ne þat ever was liffand in flesshe and bane,
þat saghe a devel in his fygyr right,
þat he ne for ferdnes of þat sight
Shuld dighe, or at þe leste tyn his witt,
Als son after als he had sene it.*

The same idea is repeated on p. 185/6841 seq.

8 seq. *mið muðe seggen*. See the same phrase 55/31, 121/31; and cf. Zupitza, Engl. Stud. xiii. p. 392/458.

9 seq. *Wa hem ðatt hie*, &c. Cf. 63/20 and 113/15. See Wulfstán, 297/24, *forþan wá éow, þæt gé áfre gewurdon men*.—OE. Misc. p. 172/87, *Awai þat þu euere to manne ischape were!*—Cf. Zupitza, Engl. Stud. xiii. p. 386/387.

13 seq. = Ezek. xviii. 30, *Convertimini, et agite poenitentiam ab omnibus iniquitatibus vestris.*

15. *script* is defined OEH. ii. 129/1, and *clepede hem to shrifte, þat is, to reusende and to forleten and to beten here sinnes, for þat is shrift.*

16 seq. Cf. 1 Thess. v. 2, *Ipsi enim diligenter scitis, quia dies Domini, sicut fur in nocte, ita veniet.*—Ib. 4, *Vos autem, fratres! non estis in tenebris, ut vos dies illa, tamquam fur, comprehendat.* Cf. also 2 Pet. iii. 10.

17. *Fasted & wakied.* Cf. 1 Thess. v. 6, *Igitur non dormiamus sicut et caeteri, sed vigilemus, et sobrii simus.*

18. *buzed fram euele & dod god.* Cf. 65/13, *hu ðu scalt fram ðan euele buzen, & hu ðu scalt gode werkes don.* It is a translation of Ps. xxxiii. 15 (xxxiv. 14), *Diverte a malo, et fac bonum.*

weped & wanið (=34). Cf. Wulfstán, 183/2, *wépað & wániað.*—Orm. 5653, *wepenn wiþþ skill and wanenn.*—Ib. 8128, *to wepenn & to wanenn.*—La3. 25827, *wepen & weinen (woni).*

23. =Ps. cxviii. 21 (cxix. 21).

24. *behode* is a misprint for *bebode.*

25 seq. relate to the Roman breviary prayer. Cf. Horstmann, Altengl. Legenden, Neue Folge, Heilbronn, 1881, p. iii seq.

28. *erres of ðare laczste.* Cf. Mätzner under *erles* and *ernes* (ii. p. 49): *þis ure lauverd ȝiueð ham as on erles of þe eche mede þat schal cume þrafter, Hali Meid. p. 7.*—*That is a wed, or cernes, of ȝoure heritage, Ephes. i. 14, Oxf.*—In our text, 31/28, we find a further example, *earres of ðare eche blisse.*

29. =Matth. xxv. 41, *Tunc dicet et his, qui a sinistris erunt: "Discedite a me, maledicti! in ignem aeternum, qui paratus est diabolo, et angelis ejus."*

P. 21, l. 3. *He hit wat ðe wat alle þing.* Cf. 75/2, 95/26.

5. *Moder of mildce* = *mater misericordiae*, as St. Mary is called in the famous antiphona *Salve regina.* See similar expressions in Fuhrmann, p. 41.

6 seq. *besieke . . . to Jesu Criste.* Cf. Mätzner, Engl. Gr.³ ii. pp. 300 seq.

10. *are and mildce.* Cf. Mätzner, i. p. 103: *are & millce*, Orm. 1476.—*milce & ore*, OEH. 195; St. Edm. Conf. 362; Rob. of Gl. p. 340.—*milse & ore*, Owl & Night. 1083, 1404.—*his milce & his ore*, St. Edm. Conf. 448.—I add, *Wiþþ soþfasst millce & are*, Orm. 5699.

11. On the preterites *underfenge* and *wære* after the present *ilieue*, l. 10, cf. Mätzner, Engl. Gr.³ ii. p. 112 seq.

12 seq. *to alle ðo halȝen . . . ðe is an ȝeu, ðat ȝic, &c.* This changing from the third to the second person occurs in invocations to God and the Saints. Cf. Kaluza, Engl. Stud. xiv. p. 177/4.

15 seq. *ðar ðe wei is slider and we . . ., and fele unwines. . . .* On this ellipsis of *are* cf. Mätzner, Engl. Gr.³ ii. pp. 165 seq.; Koch, Histor. Gr.² ii. p. 55. Cf. Owl & Night. ed. Stratmann, 956.

16. *teforen & baften.* Cf. *biuoren & bihinden*, OEH. i. 251/11, and Fuhrmann, p. 34.

23. *mið his hali grace.* A great number of similar phrases are collected by Zupitza, Engl. Stud. xiii. p. 353, notes 58 and 64. Cf. in our text, *ðurh godes grace*, 21/27, 23/29, and see *grace* in the glossary. Almost the same is, *mið godes fultume*, 23/31.

26. *senfulle saule.* See Fuhrmann, p. 42.

27. *wissedest and warnedest.* Cf. Wulfstán, 132/11, *wissode and warnode.*

28. *ȝielde þe godd!* See Mätzner, ii. p. 348 for more specimens. Cf. the German '*Vergelt's Gott!*'

bien icnawe of ought to have been translated "confess."

P. 23, l. 3 seq. *me ðin uncude name me.* MS.—*me* after *name* may be a mere clerical repetition; but cf. Zupitza, Guy, p. 383/2893-4, where several instances of double pronouns are given, and in our text 35/30 (*him*).

7. = Ps. lxxvi. 11 (lxxvii. 10).

9 seq. *godes anlicnesse ðe was iscapen on ðe.* Cf. Gen. i. 26, "*Faciamus hominem ad imaginem et similitudinem nostram!*" . . .; ib. 27, *et creavit Deus hominem ad imaginem suam.*—Cf. Sigewulfi Interrogationes in Genesin, Angl. vii. p. 19, *In quo est homo conditoris sui imago?* R. *In interiori homine.* (Cf. also the notes!)

16. *wanten awei.* See Fuhrmann, p. 55 seq.

20. *lare liernin.* Cf. Mätzner, iii. p. 43: *nefde ileorned . . . nane lare*, La3. ii. 130.—*Of swucche larespel þu haues leaue ileorned*, Leg. St. Kath. 385.

20-28 may be an allusion to Matth. xii. 43-45, *Cum autem immundus spiritus exierit ab homine, ambulat per loca arida, quaerens requiem, et non invenit; ib. 44, tunc dicit: "Revertar in domum meam, unde exivi;" et veniens invenit eam vacantem, scopis mundatam, et ornata;* ib. 45, *tunc vadit, et assumit septem alios spiritus secum nequiores se, et intrantes habitant ibi. . .* (Cf. Luke xi. 24-26.)

22 seq. *idele saule & amti.* Cf. Mätzner, ii. p. 24: *idele & emti of gode*, Leg. St. Kath. 392.

28. *iwelt after here aȝene wille.* Cf. Fuhrmann, p. 55, "*welde at wyllle.*"

30. *hwat hie bien, þese mihtes.* Cf. Mätzner, Engl. Gr.³ ii. p. 18/2 seq.

31. *scilden fram.* The same construction see 87/3, 103/1, 107/6. Cf. Schleich, Ywain & Gawain, p. 103/2.

32. *ham to ðin earde, &c.* Paradise or heaven is meant. See Engl. Stud. vi. pp. 23 seq.

P. 25, l. 8. *hie iliefð ðat hie næure niseih*=Hebr. xi. 1, *Est autem fides sperandarum substantia rerum, argumentum non apparentium.*

9 seq. *Eadi bieð, &c.*=John xx. 29, *Beati qui non viderunt, et crediderunt.*

10-29 are based on the so-called Athanasian Creed (Symbolum St. Athanasii), *Fides autem catholica haec est, ut unum Deum in Trinitate, et Trinitatem in unitate veneremur. . . Sed Patris, et Filii, et Spiritus Sancti una est divinitas: aequalis gloria, coaeterna majestas.*

13 seq. *Ib., Pater a nullo est factus: nec creatus, nec genitus. Filius a Patre solo est: non factus, nec creatus, sed genitus.*

14. *al swa his wisdom.* Cf. 1 Cor. i. 24, *Christum Dei virtutem, et Dei sapientiam.*—*Ib. 30, . . . In Christo Jesu, qui factus est nobis sapientia a Deo.*

14 seq. *on heuene wiðuten moder, and on ierde wiðuten fuder.* Cf. 117/4 seq. and Alcuin, Interrog. Sigewulfi in Genes. Angl. vii. p. 45, *Quia Christus sine matre in coelis et sine patre in terris. . .*—*Ib. p. 57, Unde et bis genitus dicitur, sive quia Pater eum genuit sine matre in aeternitate, sive quia mater sine Patre in tempore.* Ælfric repeats the same in his Homilies, i. 24, and ii. 6.

15 seq. Cf. the Athanasian Creed, *Spiritus Sanctus a Patre et Filio: non factus, nec creatus, nec genitus, sed procedens.*

16. *al swa here beire lune.* The Holy Ghost was frequently explained as the Love of the Father and the Son by the scholastic theologians of the twelfth century. In English literature I find this idea (from a Latin original) in Ælfric's Hom. ii. 42, *se hálga gást is lufu and willa þæs fæder and þæs suna.*—Ib. 604, *he is heora bégra willa and lufu.* And in his translation of Alcuin's Sigewulfi Interrog. in Genesin, Anglia, vii. p. 54/522, *seþe is witodlice heora willa and lufu him bám gemáne . . . cymð of him bám swá swá lufu and willa.* Cf. also the notes of the editor to ll. 511 and 519; further on p. 56/530 seq. and note. Einkenel, *The Life of St. Katherine*, p. 87/1772, *and te hali gast, hure beire lune.* Cf. in our text p. 37/2.

16 seq. Cf. the Athanasian Creed, *Sed totae tres personae coaeternae sibi sunt et coaequales.*

enliche on icldde. Cf. Orm. 18572, *all off efenn elde.*

20 seq. Cf. John iii. 16, *Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret.*—1 John iv. 9, *In hoc apparuit caritas Dei in nobis, quoniam Filium suum unigenitum misit Deus in mundum, &c.*

21 seq. Cf. the Athanasian Creed, *Quia Dominus noster J. Chr. Dei filius, Deus et homo est. . . Perfectus Deus, perfectus homo: ex anima rationali, et humana carne subsistens.*

23 seq. Cf. the Apostles' Creed, *Qui conceptus est de Spiritu Sancto, natus ex Maria virgine.*

24 seq. Cf. the Athanasian Creed, *Qui passus est . . . tertia die resurrexit a mortuis. Ascendit ad coelos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est iudicare viros et mortuos.*

27 seq. The quotation is from the next to the last verse of the same Creed.

29 seq. On *sculen* without an infinitive (go, walk, &c.), cf. note to 17/29.

32 seq. = Matth. xvi. 16, 17.

P. 27, l. 1 seq. = Ib. 17, *Quia caro et sanguis non revelavit tibi, sed Pater meus, qui in coelis est.*

3 seq. = Ib. 18, *Et ego dico tibi, quia tu es Petrus, et super hanc petram aedificabo Ecclesiam meam.* The interpretation of this passage is found in the Fathers very frequently; cf. e. g. Hieronymus, Comment. in Evang. Matth. lib. iii. cap. xvi (Migne, 26/121 seq.), . . . *Ita et Simoni, qui credebatur in petram Christum, Petri largitus est nomen. At secundum metaphoram petrae, recte dicitur ei: Aedificabo Ecclesiam meam super te.*—Beda, Expos. in Matth. Evang. lib. iii. cap. xvi (Migne, 92/78), *Metaphorice ei dicitur: Super hanc petram, id est, Salvatorem, quem confessus est, aedificatur Ecclesia, qui fidei confessori sui nominis participium donavit.*—Id. Homilies, lib. ii. hom. xvi (Migne, 94/222), *Et supra hanc petram, id est super Dominum Salvatorem, qui fidei suo cognitori, amatori, confessori participium sui nominis donavit, ut viz. a petra Petrus vocaretur: supra quam aedificatur Ecclesia, quia non nisi per fidem et dilectionem Christi, per susceptionem sacramentorum Christi, per observantiam mandatorum Christi, ad sortem electorum et aeternam pertingitur vitum, etc.*—Haymo, Hom. de Sanctis, hom. iii (Migne, 118/762), *Utrumque autem nomen ab illa petra derivatur, de qua ait Apostolus: "Petra autem erat Christus (1 Cor. x.)"; quod autem ait: "Et super, &c.," tale est ac si diceret, super hanc fidem, id est super me, quem tu confessus es, aedificabo Ecclesiam meam. "Fundamentum enim aliud," ait Apostolus, &c. (1 Cor. iii.).*—Paschasius Radbertus, Expos. in Matth. lib. viii.

cap. xvi (Migne, 120/560), *Quia tu es Petrus, quod a petra derivatum est nomen, id est, a me super quem aedificatur omnis Ecclesia. Non enim, ut quidam male putant, Petrus fundamentum totius Ecclesiae est: "Quia fundamentum nemo aliud potest ponere," &c. (1 Cor. iii. 11). Licet super eodem fundamento primus, . . . tamen in ea petra, de qua nomen sibi ex dono traxit, et super eam tota construitur et constabatur illa coelestis Jerusalem, id est, supra Christum, ut firma permaneat in sempiternum.*—Anselmus Laudunensis, *Enarrationes in Matth. cap. xvi* (Migne, 162/1396), *Et super hanc petram, id est super me, aedificabo Ecclesiam meam. Quasi dicat: Sic es Petrus a me petra, ut tamen mihi reserretur fundamenti dignitas. Sed tu, cui ego ut amatori et confessori meo participium mei nominis dedi, super me fundamentum, mundos lapides ordinabis, et reprobos remorebis, et portae inferi, id est, peccata, vel haeretici . . . non praevalent adv. eam Ecclesiam. Qui enim intimo amore cordis fidem Christi perceperit, facile quidquid extra ingruerit, vincet.*—Ælfric, *Hom. ii. 390*, refers to St. Austin, *Augustinus tractavit, quod Petrus in figura significat ecclesiam, quia Christus petra, Petrus populus christianus. . . . Crīst is gecweden "petra," þæt is "stán," . . . Crīst cwæð: "þū eart stānen, and ofer ðisne stán, þæt is, ofer ðām geléafan þe ðū nū andettest, ic getimbrige mine cyrcan." Ofer mé sylfne ic getimbrige mine cyrcan, . . . Ic eóm seo trumnyss ðe ðé healdan sceal, and ealle ðá getimbrunge cristenre gelaðunge.*

5. *hie sculen bien mine lemen, and ich here heaved.* Cf. 1 Cor. vi. 15, *Nescitis, quoniam corpora vestra membra sunt Christi?*—Ib. xi. 3, *Volo autem vos scire quod omnis viri caput Christus est.*—Ephes. i. 22, . . . *et ipsum dedit caput supra omnem Ecclesiam.*—Ib. iv. 15, . . . *crescamus in illo per omnia, qui est caput Christus.*—Ib. v. 23, . . . *sicut Chr. caput est Ecclesiae.*—Ib. 30, *Quia membra sumus corporis ejus, de carne ejus et de ossibus ejus.*—Col. i. 18, *Et ipse est caput corporis Ecclesiae.*—Cf. 131/26; also Ælfric, *Hom. i. 272*, *forðon þe hé ure héafod, and wé sýnd his lima.*

7. = Matth. xvi. 18.

9. This interpretation is very old. Cf. Ambrosius, *Expos. in Luc. lib. vi.* (Migne, 15/1781), *Quae autem sunt portae mortis, hoc est, portae inferi, nisi singula quaeque peccata?*—Hieronymus, *Comment in Evang. Matth. lib. iii. c. xvi* (Migne, 26/122), *Ego portas inferi reor vitia atque peccata: vel certe haereticorum doctrinas, per quas illecti homines ducuntur ad tartarum.*—Beda, *Expos. in Matth. Evang. lib. iii. c. xvi* (Migne, 92/79), *Portas inferi haereticam pravitatem nominat, sive vitia et peccata, unde mors ad animam venit.*—Id. *Homil. lib. ii. hom. xvi* (Migne, 94/222), *Sed et prava infidelium opera ineptaque colloquia portae utique sunt inferi, in quantum suis vel fautoribus vel sequacibus iter perditionis ostendunt. . . . Multae sunt itaque portae inferi, sed harum nulla Ecclesiae, quae supra petram fundata est, praevalent, quia qui fidem Christi intimo cordis amore perceperit, omne quidquid exterius periculi tentantis ingruerit, facillime contemnit.*—Haymo, *Hom. de Sanctis, hom. iii* (Migne, 118/762), *Aliter portas inferi, vitia et peccata intelligere possumus, qualia Apost. commemorat, dicens: "Manifesta, &c." (Gal. v. 19), quae recte portae inferi nominantur, quia in se perseverantes ad infernum dimerunt, &c.*—Paschasius Radbertus, *Expos. in Matth. lib. viii. c. xvi* (Migne, 120/561), *Novimus quia portae inferorum vitia sunt et peccata; nam unumquodque peccatum per quod descenditur ad inferos, porta est inferorum, &c.*

11. *sune* ne ought to have been left in the text, because of the precedent

negative sentence. Cf. Blickl. Hom. 37/15, *Ne gelýfe þæs nánig mon þæt him ne genihtsumige þæt fæsten.*—Ælfric, Hom. ii. 230/1, *þá wiðsóc Críst . . . þæt hé deofol on him næfde.* See Zupitza, Engl. Stud. xiii. p. 411/765.

15 seq. *Credo in Deum* is the beginning of the Apostolic, *Quicumque vult* of the so-called Athanasian Creed.

20 seq.=Gal. iv. 11, *Timeo (vos), ne forte sine causa laboraverim in vobis.*

22 seq.=Ib. 10, *Dies observatis, et menses, et tempora, et annos.* Cf. also Ælfric, Hom. i. 100, *Nú wígliað stunte men menigfealde wígelunga on ðisum dæge, mið micclum gedwíglde, æfter hǣðenum gewunan, on géan heora cristendóm, swýlce hi magon heora lif gelengan, oþþe heora gesúndfulnysse, mið þám ðe hi gremiað þone ælmihtigan scyppend. Sind éac manega mið swá micclum gedwíglde befangene, þæt hi cépað be ðám mónan heora fær, and heora dæda be dagum, and nellað heora ðing wanian on mónan-dæg, for anginne ðære wucan, . . . p. 102* (after quoting the same scriptural passage as V. & V. 27/20, and 29), *Is hwæðere æfter gecýnde on gesceapennysse ðlc lichamlice gesceaft ðe eorðe ðcend fulre and mægenfæstre on fullum mónan þonne on gewanedum. Swá éac tréowa, gif hi béoð on fullum mónan gehéawene, hi béoð heardran and langfærran tó getimbrunge, and swiðost, gif hi béoð unsæpige geworhte. Nis ðis nán wíglung, ac is gecýndelic ðineg þurh gesceapenysse.*—Cf. also Ælfric's¹ treatise, 'De temporibus,' in Cockayne's Leechdoms, vol. iii. p. 266, *ne sceal nán cristen mann nán þineg be ðám mónan wíglian, gyf hé hit dæð, his geléafa ne bið náht.*—Ib. p. 268, *Hit is gecýndelic þæt ealle eorðlice lichaman béoð fulran on weaxendum mónan þonne on wanigendum. Éac þá tréowa þe béoð áhéawene on fullum mónan béoð heardran wið wýrmétan and leugfærran þonne þá ðe béoð on níwum mónan áhéawene.*—Superstitions and rules concerning moons and days are collected in the same vol., pp. 150–168, 176–196, 224.

29 seq.=Colos. iii. 17, *Omne, quodcumque facitis in verbo, aut in opere, omnia in nomine Domini Jesu Christi, . . .*

33. *neider ne euel ne god.* Cf. OE. *gódes and yfeles*, Gen. 465, Dom. 43, 107, Wid. 51, Fæd. 45, Sal. 362, and, vice versa, Gen. 480 (Rich. M. Meyer, *Die altgerm. Poesie*, Berlin, 1889, p. 287).—Mätzner, ii. p. 289, has: *After ruele cumeð god*, La3. i. 153.—*goed after yuil*, OE. Misc. p. 111.—*Sundren god from ruele*, Ancr. R. p. 270.—*Forbue iuel, and do god*, OEH. ii. 63.—*þæt ruel he al forlette, þæt gode he imette*, La3. i. 288.—*to halde gude or ille*, Hamp. 78.

P. 29, l. 1. *ne on wele ne on wauzhe.* Cf. OE. *welan* and *wáwan*, Gen. 466; see Fuhrmann, p. 36.

ne on hale ne on unhale. I collect the following specimens from Mätzner, ii. p. 400: *þho . . . warrþ hal of hire unihæle*, Orm. 15519.—*Ic mac unhale men al hale*, Metr. Homil. p. 35.

ne ðurh fier ne ðurh water. Cf. OE. *fýr and wæter*, Metra 11/43.

8 seq. Concerning this popular superstition, cf. J. Grimm, *Deutsche Mythologie*, 4. ed. vol. ii. p. 937 seq. He calls it "*Angang*," and shows how it was a common belief in the middle ages that any one meeting a monk or priest on the way would have ill consequences. Reginald Scott, in his *Witchcraft*, p. 114 (quoted l. c. p. 942), says: "*If any hunters, as they were a-hunting, chanced to meet a frier or a priest, they thought it so ill luck, as they would couple up their hounds and go home, being in despair of any*

¹ On his authorship and the sources of the work, cf. *Anglia*, x. 457 seq.

furthre sport that day."—Other examples are given in vol. iii. 323 seq. of Grimm's work.—On *foot*="man," cf. Mätzner, ii. p. 194 a, who quotes: *euch fot*, Leg. St. Kath. 1369; 2271, and *euerille fot*, Havel. 2430.

10. *gode handsselle*. On this superstition cf. OEH. ii. 11/11, and *þat is liðer custume þat man leuð get, and þat is after-clepenge . . . and handselne*.—Middleton, *Your Five Gallants* (ed. Bullen, vol. iii. p. 219/62), act iv. sc. 8, has, *Surely a merchant's wife gives lucky handsel*. Later on, we have the testimony of J. Aubrey, in his "Remaines of Gentilisme and Judaisme" (1686-87), ed. in the Publications of the Folk-Lore Soc. iv. London, 1881, p. 80, "*Spittle. 'Tis a common use in London, and perhaps over great part of England, for Apple-woemen, Oyster-woemen, &c., & some Butchers, to spitt on the money wch they first recieve in the morning, wch they call good handsell.*"

15 seq.=Mark ix. 22.

18 seq. See Matth. xvii. 19, *Dixit illis Jesus*: ". . . Amen quippe dico vobis: Si habueritis fidem, sicut granum sinapis, . . ." and Luke xvii. 6, *Dixit autem Dominus*: "*Si habueritis fidem, sicut granum sinapis,*" &c.

19 seq. For this explanation cf. Ambrosius, *Expos. in Luc. lib. vii.* 178 (Migne, 15/1837), *Nunc ex natura sinapis, quae virtus comparationis sit aestimemus. Granum ejus certe res est vilis et simplex: si teri coeperit, vim suam fundit. Etiam fides primo simplex videtur: sed si teratur adversis, gratiam suae virtutis effundit*.—Maximus, *Episcopus Taurinensis*, *Hom. cix. "De grano sinapis I"* (Migne, 57/507), *Sicut enim granum sinapis prima fronte specie sui est parvum, vile, despectum, non saporem praestans, non odorem circumferens, non indicans suavitatem: at ubi teri coeperit, statim odorem suum acrimonia exhibet, cibum flammei saporis exhalat, et tanto fervoris calore succenditur, ut mirum sit in tam frivolis granis tantum ignem fuisse conclusum: . . . (508), Ita ergo et fides Christiana prima fronte videtur esse parva, vilis et tenuis; non potentiam suam ostendens, non superbiam praefereus, non gratiam subministrans. At ubi diversis tentationibus teri coeperit, statim vigorem suum prodit, acrimoniam indicat, calorem dominicae credulitatis aspirat, et tanto divini ignis ardore jactatur, ut et ipsa ferveat et participantem sibi ardere compellat, &c.*—Beda, in *Luc. Ev. Expos. lib. v. c. xvii* (Migne, 92/540), *Fidem perfectam grano sinapis comparat, quae sit viz. et ad faciem humilis, et in pectore fervens, vilis quidem passim contuentibus, nullarumque virium apparens, sed pressuris attrita, quid perfectionis intus gerat ostendens. . . Sic profecto fides tentationum pistillo probata, &c.*

24. James ii. 20, 26.

25 seq.=Tit. i. 16, *Confitentur se nosse Deum, factis autem negant*.

26 seq. Allusion to James ii. 19, *Et daemones credunt, et contremiscunt(?)*.

31. *hire suster, ðe rihte ðeleaue*. The virtues were allegorically represented as sisters. Cf. Skeat, *Notes to Piers Plowman*, p. 152/270; Vollhardt, *Einfluss der lat. geistl. Litter.* &c. p. 34.

34. on *ðare swikele woredl*=41/10. Cf. *of ðare beswikene w.* 49/6.—on *ðese lease w.*, 41/4.—on *ðare l. w.*, 65/27.—*of ð. l. w.*, 73/2.—on *ðessere swinkfulle world*, 33/9.—*of ðare bitere woredl*, 45/9.—on *ðessere woredl*, 35/12.—on *ðesse worlde*, 43/6.—*hier on world*, 123/13.—*of ðessere michele wrecchade*, 21/17.

P. 31, l. 1. *ne telþ hie*, etc. Cf. Philip. iii. 8, *Veruntamen existimo omnia detrimentum esse, propter eminentem scientiam Jesu Christi Domini mei, propter quem omnia detrimentum feci, et arbitror ut stercora, ut Christum lucrifaciam*.

1 seq. *hie* refers to *spes* (*hope*), and ought to have been translated "she" or "it."

2. *michele merhþe*. Cf. Fuhrmann, p. 42.

4 seq. = Tit. ii. 11-14, *Apparuit enim gratia Dei Salvatoris nostri omnibus hominibus; ib. 12, erudiens nos, ut abnegantes impietatem et saecularia desideria, sobrie et juste, et pie vivamus in hoc saeculo; ib. 13, expectantes beatam spem, et adventum gloriae magni Dei, et Salvatoris nostri Jesu Christi.*

5. *godes grace*. Cf. Fuhrmann, p. 72.

7. *woroldliches* is a clerical error for *woroldliche*. Cf. note to 43/5.

9. *Cristes* is a blunder for *Criste*, probably caused by the correction of the following *gode* to *godes*.

11. *alle ðo behotes ðe he us behiet*. Cf. Fuhrmann, p. 13; Engl. Stud. vii. p. 464/20.

11 seq. Cf. Philip. iii. 20, *Nostra autem conversatio in coelis est, unde etiam salvatorem expectamus Dominum nostrum Jesum Christum; ib. 21, qui reformabit corpus humilitatis nostrae, configuratum corpori claritatis suae, &c.*—And Matth. xiii. 43, *Tunc justi fulgebunt sicut sol in regno Patris eorum.*

16. = Ps. iv. 6.

19. *werdles wele*. Cf. Fuhrmann, p. 43.—*warldes w.*, Engl. Stud. vii. pp. 116/267, 117/397.

21 seq. = Ps. iv. 7.

23. *all* is here adverb and ought to have been translated "quite."

26. = Ps. iv. 7.

31. *niht ne dai*. Mätzner, i. p. 581 has: *niht & dai*, Hali Meid. p. 15.—For further examples cf. Engl. Stud. xii. p. 347.

32 seq. = Ps. xlv. 8 (xlv. 7).

P. 33, l. 3 seq. The first quality of oil is already mentioned by Augustinus in Joh. Evang. Tract. vii. cap. i. 20 (Migne, 35/1435), *Quomodo enim oleum a nullo humore premitur, sed disruptis omnibus exsilit et supereminet: sic et charitas non potest premi in ima, &c.*—Id. sermo 93, cap. iv (Migne, 38/575), *Ipsa est supereminens via, id est, charitas, quae merito oleo significatur. Omnibus enim humoribus oleum supereminet.*—Ælfric, Hom. ii. 564 says, *Se ele getácnad þá sóðan lufe, sóðe náfre ne ateorad. Eles grefnd is þæt hé wile oferstigan álene wátan.*—Cf. also OEH. i. 83, at the bottom, *Oli haueð huppen him lihtnesse and softnesse and hele. Alse þu scalt habben hwenne þu hauest idon þi scrift of þine misdede; þenne þu scalt habbe lihtnesse and softnesse and (p. 85) hele. þis is þet oli, þe mucchele mede þet þu scalt habben hwenne þu hauest ibet þine misdeden.*—Cf. also Walafrid Strabo, Glossa ordinaria, Ev. Matth. xxi. 1 (Migne 114/152), *Olei natura lucis ministra est, et laborum et dolorum solamen, et excellit cueteris liquoribus.*

5. *bernen brihte*. Cf. Mätzner, i. p. 211, *beorninde briht*, St. Marher. p. 19.—*se briht as þu he bearnde*, St. Juliana, p. 69.—From the New Engl. Dict. I take: *That byrnyd bryght as anny glase*, Torrent of Portyngale (ed. Adam), 553.—*bright-burning Troy*, Shakesp. Tit. Andr. iii. 1/69. Cf. Launfal, 513.

11 = Ps. cxlv. 4 (cxlv. 4).

14. *te golde ne to seluer*. See the OE. instances in Meyer, p. 286. I add from the Blickl. Hom., *ne bad goldes, ne seolfres*, 21/5.—*goldes & seolfres*, 99/28.—*ne mid golde, ne mid seolfre*, 125/35.—*mil golde & mid seolfre*, 127/7.—*ne his goldes, ne his seolfres*, 195/4.—Mätzner, ii. 293 gives: *nouþer*

gold ne seoluer, OEH. i. 9.—*of gold oðer of seluer*, Leg. St. Kath. 267.—*of gold other of siluer*, Trevisa, ii. 313.—I add from Owl & Night. 1366, *gold & seolver*. Cf. Engl. Stud. vii. pp. 103/25, 120/114, xii. p. 349, l. 12 seq.

nones had better been retained in the text. Cf. *alles* and *nanes woreldes*, 31/27 and 29.

15 seq. = Jer. xvii. 5.

25. = Matth. xvi. 24, *Si quis vult post me venire, abneget semet ipsum, et tollat, &c.* (= Mark viii. 34 and Luke ix. 23).

28 seq. *Rode tacniēð pinc, &c.* Cf. Gregorius M., Hom. in Evang. lib. ii. hom. xxxii (Migne, 76/1234), *Duobus etenim modis crux tollitur, cum aut per abstinentiam afficitur corpus, aut per compassionem proximi affligitur animus*.—Beda says quite the same in his Commentaries to Matthew, Mark, and Luke; Rabanus Maurus, ditto to Matth.—Walafrid Strabo, Glossa ordinaria Evang. Marci, cap. viii (Migne, 114/212), *Vel per abstinentiam macerando corpus, vel per compassionem animum*.—Bruno Astensis, Comm. in Matth. pars iii. cap. xvi (Migne, 165/215), *Crucem enim suam tollit, qui carnem suam cum vitis et concupiscentiis cruciat et affligit*.—Godefridus, Abbas Admontensis, Homil. festuales, hom. xxi (Migne, 174/715) says, after having quoted St. Gregory, *Ubi enim homo seipsum abnegaverit, ubi per abstinentiam dignisque poenitentiae cruciatibus pro peccatis suis Deo perfecte satisfecerit, potest etiam Christum sequi, quod est tollere crucem Christi, potest, inquam, ad exemplum Christi, qui pro alienis peccatis crucem sustinuit, cruciatibus suis, jejuniis viz., orationibus et vigiliis, alienis apud Deum subvenire errantibus*.—See also OEH. i. 147/34, *Ac he muneged us an oðer rode to berene, þet is inemned carnis maceratio, fleises lensing. Mon lenseð his fleis hwenne he him þefed lutel to etene and lesse to drinke, &c.*

P. 35, 2 seq. *munekes, . . . ancras, and eremites*. On the difference between these cf. the Rule of St. Benet, cap. i, *Monachorum IV genera esse manifestum est. Primum coenobitarum, hoc est monasteriale, militans sub regula vel abbate; Deinde secundum genus est anachoretarum, id est heremitarum, qui non conversionis fervore novitio, sed monasterii probatione diuturna, didicerunt contra diabolum multorum solatio jam docti pugnare, et bene instructi fraterna ex acie ad singularem pugnam heremi securi jam sine consolatione alterius sola manu vel brachio contra vitia carnis vel cogitationum Deo auxiliante pugnare sufficiunt*.—Isidorus Hispal., De Ecclesiasticis Officiis, lib. ii. cap. xvi (Schröer, Die Ags. Prosabearbeitungen der Benedict. Regel, p. 230), *Sex autem sunt genera monachorum, . . . Primum genus est coenobitarum, id est, in commune viventium, . . . Secundum genus eremitarum, qui, procul ab hominibus recedentes, deserta loca et vastas solitudines sequi atque habitare perhibentur, ad imitationem scil. Eliae et Joannis Baptistae, . . . Hi quippe incredibili mundi contemptu sola solitudine delectantur, herbis tantum agrestibus victitantes, aut pane solo vel aqua contenti, quod eis per certa intervalla defertur, sicque secretissimi penitus et ab omni hominum conspectu remoti, divino tantum colloquio perfruuntur, cui puris mentibus inhaeserunt, . . . Tertium genus est anachoretarum, qui jam coenobiali conversatione perfecti, includunt semetipsos in cellulis, procul ab hominum conspectu remoti, nulli ad se praebentes accessum, sed in sola contemplatione Dei viventes [perseverant. Sed isti de examine coenobiorum probati in omnibus disciplinis monasterii per XXX annos ad hanc contemplationem per obedientiam eliduntur]*.—Cf. besides p. 73/24 seq. of our text, and Skeat's

Notes to Piers Plowman, pp. 164/146, 192/188. He gives also an explanation of *kanunekes*, p. 97/171.

3. *fader and moder*. Cf. Meyer, p. 285; Mätzner, ii. 62 seq.: *þine uader and þine moder*, Ayenb. p. 8.—*þin feder and þin moder*, OEH. 13.—*baðe faderles & moderles*, Leg. St. Kath. 77.—I add, *Vor uader & uor moder*, Ayenb. p. 262/11.

4. *wif and children*. Orm. 1608, *and wif and child and hus and ham*.—Gower, i. 115, *Forth with his children & his wife*.

hus and ham. Cf. Hoffmann, p. 52; Fuhrmann, p. 21. The whole passage occurs again on p. 67/18 seq.

5. Cf. note to p. 3/17.

8 seq. See 1 Cor. xiii. 13, *Nunc autem manent fides, spes, charitas, tria haec. Major autem horum est charitas*.

11. *For ðan hie*, &c. Cf. ib. 8, *Charitas nunquam excidit*.

15. *forðan ðe godd*, &c. See 1 John iv. 8, *quoniam Deus charitas est*.—Ib. 16, *Deus charitas est*.

16. *þat is, godes luue and mannes*. Cf. 19/34.

21 seq. *mið ða fiere*, &c. Cf. Luke xii. 49, *Ignem veni mittere in terram, et quid volo, nisi ut accendatur?*

24 seq. = John i. 9.

27. *He is icleped godes wisdom*. See note to p. 25/14.

29 seq. On the repetition of *him* cf. notes to pp. 23/3 and 57/7.

31. See Acts ii.—Cf. Gregorius, Hom. in Evang. lib. ii. 30 (Migne, 76/1223 D), *Spiritus sanctus et in igne monstratus est, quia omnes, quos repleverit, simplices et ardentes fecit, simplices puritate, ardentes aemulatione*.

P. 37, l. 2. *ðane hali gast, ðe is here beire luue*. See note to p. 25/16.

7 seq. = John xiv. 23, but before *et mansionem* the words *et ad eum veniemus* are left out.

12. = 1 John iv. 16.

15. *to eten and to drinken*. Cf. Mätzner, i. 677: *eten and drinken*, OEH. ii. 31; Havel. 800.—*eteð & drinkeð*, OEH. ii. 99.—*ete & dranc*, Curs. Mundi, 3551.—*æt & drone*, La3. ii. 353.—*ne etc ne dronk*, Ch. Tr. a. Cr. 5/1441.—*eteun þære & drunnkenn*, Orm. 4794-7.—*heo æten heo drunken*, La3. ii. 173.—*eten . . . & afterward dronken*, Will. 1906.—*eeten & drank*, Rich. C. de L. 113.—*had eyton & dronkon also*, Amadas, 293.—*etest & drinkest*, OEH. ii. 31.—*eth my uless & dringþ my blod*, Ayenb. p. 95.—*ner eteþþ ne ne drinnkeþþ*, Orm. 16579.—Ib. 678: *etere & drynkere*, Trevisa, iv. 297.—*ctingge & dringkinge*, OEH. ii. 39.—*eting & drinking*, ib. 63.—*on etinge & on drinkinge*, ib. 37.—*in etyng & drinkyng*, Wycl. Sel. W. iii. 160.—*inn etinng & inn drinnkinng*, Orm. 19059.—Ib. ii. p. 54 seq.: *selde eten & lesse drinken*, OEH. ii. 95.—*eoten & drinken*, ib. i. 45.—*eoten meokeliche & druncken meokeluker*, St. Marher. p. 14.—*eth & drink*, Ayenb. p. 54.—*I ete & drynke*, Wycl. Luke xvii. 8, Oxf.—*I ette or I drynk*, Hamp. 4675.—*et & dranc*, OEH. 233.—*men ete & drank*, Hamp. 4848.—*etynge & drynkynge*, Maund. p. 253.—*etinge & druncunge*, OEH. 19.—*inn etinng & inn drinnkinng*, Orm. 19063.—The opposite arrangement is much rarer, cf. l. c. i. 677 seq.: *drink & ete*, Curs. Mundi, 1685.—*thai dronke & ete*, Seuyn Sag. 272.—*drinkeress & eteres*, Ayenb. p. 47.—Ib. ii. 55: *drank & eet*, Metr. Hom. p. 39.

18 seq. are the words of the Lord to Cain (Gen. iv. 7), after the Itala. The LXX have: οὐκ ἂν ὀρθῶς προσενέγκης, ὀρθῶς δὲ μὴ διέλθης, ἡμαρτες; Sabatier,

Bibl. Sac. Lat. Verss. Antiq., gives, *Nonne si recte offeras, recte autem non dividas, peccasti?*

22 seq. seems to contain an allusion to Matth. xvi. 26, *Quid enim prodest homini, si mundum universum lucretur, animae vero suae detrimentum patiatur?* (=Mark viii. 36; Luke ix. 25).

26 seq. = Ps. x. 6 (xi. 5).

33 seq. *a boke finden iwrten*. I do not know what source this means.

P. 39, l. 4. *aukt* is here adv., meaning "possibly, anyhow" as on p. 53/18, 61/13. Cf. Zupitza, Engl. Stud. xiii. p. 358/97.

7. *mihte and strengþe* = OE. *miht and strengþo*, Gen. 950, Sat. 2.

11. *þat he æure bie þin sceld*, &c. Cf. 2 Sam. xxii. 3, *Deus fortis meus, sperabo in eum; scutum meum, et cornu salutis meae; elevator meus, et refugium meum; salvator meus, de iniquitate liberabis me.*—Ib. 31, *Deus . . . scutum est omnium sperantium in se.*—Prov. xxx. 5, . . . *clypeus est sperantibus in se.*

12 seq. Cf. 1 John iv. 21, *Et hoc mandatum habemus a Deo: ut qui diligit Deum, diligat et fratrem suum.*

16. = 1 Cor. xiii. 3, *Et si distribuero in cibos pauperum omnes facultates meas, et si tradidero corpus meum ita, ut ardeam, caritatem autem non habuero, nihil mihi prodest.*

21. See St. Gregory, Hom. in Evang. lib. ii. hom. xxxviii, on Matth. xxii. 1-13 (Migne, 76, 1288/10), *Sciendum vero est quia sicut in duobus lignis, superiore videlicet et inferiore, vestis textitur, ita in duobus praeceptis charitas habetur, in dilectione scilicet Dei, et proximi.*

24 seq. Cf. Haymo, Hom. de Tempore, hom. cxxxv (Migne, 118/723 seq.), *Vel certe aliter per vestem nuptialem recte charitas figuratur, quia sicut vestis plurimis filis contexitur, sic charitas diversis virtutibus adornatur.*

34. *gylt forþifst*. Cf. Fuhrmann, p. 63.

P. 41, l. 5. *berþ ȝewitnesse*. More examples of this phrase are given by Mätzner, i. 206/3. Cf. in our text 59/16, 97/19, 101/25, 141/5.

6 seq. = 1 John ii. 15, *Si quis diligit, &c.*

9. *swa swiðe wittes bedæld*. Cf. La3. ii. 3, *na man ne wurðe swa wod ne witte biðæled þat. . .*—Orm. 4676, *þatt tu narrt rikht wod & all wittess biðæledd* (Mätzner, i. 226).

11. *of ðe liuizende lande*. *Terra viventium* occurs in Ps. xxvi. 13, li. 7, cxli. 6; Is. xxxviii. 11, liii. 8; Jer. xi. 19; Ezek. xxxii. 23, 24, 26, 27, 32; and is often explained by the Fathers, cf. Hilarius, Tractatus in Ps. li. (Migne, 9/318), 17, De Christi regno. *Avulsus autem de tabernaculo, eradicabitur et de viventium terra. Qui enim non manebit in Christo, regni Christi incola non erit. . . Eradicatur ergo de viventium terra, quae in beata regione sanctis Domino conregnantibus praeparatur: cujus ipse in Evangelio meminit, dicens: "Beati mansueti, quoniam ipsi haereditabunt terram" (Matth. v. 4); et hic idem propheta: "Et placebo Domino in regione viventium" (Ps. cxiv. 9).*—Ib. 18, *Terra viventium: et quod mortui Deo vivant. Vivorum autem idcirco terra est, quia omnis fidelis in Domino, licet mortuus sit, Deo tamen vivit, &c.*—Id. Tract. in Ps. cxlii. 5 (l. c. p. 835), *Pars ejus in t. v. est, cum latroni die eodem incolatum paradisi promittit, id est, sortem et regnum haereditatis suae, &c.*—Hieronymus, Breviarium in Psalmos, Ps. xxvi. (Migne 26/952), *"In terra viventium," quia pignus nostrum illuc sursum habemus, quod est Christus. Ille accepit de nostra terra mortale corpus, et nos ab ipso*

accepimus spem et fidem, et per spem et fidem credentes, perveniemus in terram viventium, in qua sancti capient haereditatem regni coelorum.—Id. in Ps. li. (Migne, 26/1035), *Quia exterminabuntur a consortio claritatis ejus, ac de beatae sedis habitaculo, vel de viventium terra quam sancti haereditabunt.*—Id. in Ps. cxli. (Migne, 26/1313), "*Portio mea in t. v.*" *In sanctis, qui in eam transferuntur, sicut et latroni ait: "Amen dico tibi," &c.*—Augustinus, Enarr. in Ps. cxli. (Migne, 37/1840), *Portio autem mea, non hic, sed in terra viventium. Dat Deus portionem in t. v.; sed non aliquid a se, extra se. Quid dabit amanti se, nisi se?*—Cassiodorus, Expos. in Psalterium, Ps. xxvi. (Migne, 70/192), *In t. v. id est in futura vita, ubi bona sunt sempiterna.*—Id. in Ps. cxli. (Migne, l. c. 1006), *Paradisus est enim terra viventium, quam soli beati feliciter introibunt, qui sub aeternitate et securitate victuri sunt.*—Ælfric, Hom. i. 550, *þára lybbendra eorðe is séo staðelfæstnyss þæs écan eardes, on ðám gerest séo sárvul swá swá sé lichama on eorðan. Sé eard is rest and lif gecorenra hálgena.*—Ib. 576, *tó staðolfæstnyssse lybbendra eorðan, þæt is, tó ðám écan éðle, &c.*—Our text has, 61/16, *ðat liuinde land, þat is, ðat eche lif.*

12. *þesedh oðer þeherð.* Cf. Mätzner, ii. 344 seq.: *he ihereð & isihð*, Ancr. R. p. 90.—*misseien mid ejen, mid min eren iherd*, OEH. 189.—Ib. ii. 365 seq.: *ihereð oðer iseod*, Ancr. R. p. 196.—*iseien oðer iherd*, ib. p. 92. Cf. to the following, 77/4 seq.

14. *ðut hali writt.* Not the Bible, but some source of the author's, which I have not been able to trace.

16. *mid weddede wiue.* Cf. Zupitza, Engl. Stud. xiii. p. 352, no. 46; Sarrazin, Octavian, p. 174/1267.

17. *ðane rihtwise and onfald Job*, = Job i. 1, *Vir erat in terra Hus, nomine Job, et erat vir ille simplex, et rectus, ac timens Deum, et recedens a malo.*

20. *mid michele wele* cannot be right, and we ought probably to read *wole*, "pestilence," instead of *wele*. Cf. Ettmüller, Lex. Anglo-Sax. p. 78, vðl, -es, Schade, Altddeutsches Wörterb.² 1214, *wuol*.—*nafte* belongs to OE. *næftig*, "poor."

24. *godes luue ne mannes.* This *ne* instead of *and* originates from the negation in the precedent sentence. Cf. Schleich, Ywain & Gawain, p. 113/955.

26. *modi menn.* Cf. Fuhrmann, p. 41.

33. *lif luuizen.* Cf. ib. p. 65.

P. 43, l. 3. *on religiun.* Cf. note to p. 5/33. The same expression occurs 3/12, 5/33.

4. *þe is icleped uir desideriorum.* See Dan. ix. 23. The following description of the prophet's character is based on chap. i. 5-16.

5. *ðe flesliches lustes* is the same error as *woroldliches*, 31/7.

7. *was* ought not to have been altered, as after *ðára þe* the singular of the verb is used. Cf. Dietrich, Haupt's Zeitschr. xi. 444 seq.

10. *of metes and of drenches.* Cf. OE. *mettas ne drincas*, Metra, 8/9.—Orm. 5680, *Nohht affterr mete, nafterr drinnch.*—Mätzner, i. 677 has: *non mete ne drynke*, Rob. of Gl. p. 389.—*Mete & drinke*, Gow. ii. 140.—*met & drynk*, Seven Sag. 1821.—*mete or drink*, Wycl. Sel. Works, iii. 155.—*þane mete & þane drinke*, Ayenb. p. 29.—*mete oþer drinke*, ib. p. 9.—*wiþouten mete, wiþouten drink*, Gregorleg. 945.—*þe estmetes & drinkes*, OEH. ii. 37.—*metes & drinkes*, ib. 179; Wycl. Sel. Works, iii. 158.—*metes & drinches*, La3. i. 151.—Ib. p. 683: *of mete & of drunc*, Ancr. R. p. 14.—*of mete & of drunche*, ib. p. 342.—*of metes*

& of drunches, *ib.* p. 364. For the opposite order I find only, *pene drinc & pene mete*, *Laz.* i. 55 (*Mätzner*, i. 677).

12. *ifedd and ȝefostred*. Cf. *þe poure lefili of heouene uostrede & fedde hine*, *Ancr. R.* p. 260.—& *fosstrenn hemm & fedenn*, *Orm.* 2077.—*to feden ant to fostrin*, *St. Marher.* p. 2.—*Wale þat ich þe uedde, þat ich þe uostredde*, *Laz.* iii. 26.—*Haues he ben fed and fostred ay*, *Havel.* 2236 (*Mätzner*, ii. 86 and 193).—*fostered & ifedde*, *Ch. Court of L.* 974 (*ib.* iii. 25).

12 seq. See *Dan.* i. 12, "*Tenta nos, obsecro, servos tuos diebus decem, et dentur nobis legumina ad rescendum, et aqua ad bibendum.* *Ib.* 16, *Porro Malasar tollebat cibaria, et vinum potus eorum; dabatque eis legumina.*

14. On *sondes* cf. *Zupitza*, *Guy*, p. 445/10477.

21. *ðo ðe bieð ute* are those who have left the world. (Cf. l. 2 seq.)

21 seq. Cf. *Gen.* vi. 8-9, *Noë vero invenit gratiam coram Domino. . . . Noë vir justus atque perfectus fuit in generationibus suis, cum Deo ambulavit.* This combination of Job, Daniel, and Noah as moral and typical examples is due to *Ezek.* xiv. 14-20, *Et si fuerint tres viri isti in medio ejus, Noë, Daniel, et Job: ipsi justitia sua liberabunt animas suas, ait Dominus exercituum, &c.* Cf. *Augustinus*, *Enarr.* in *Ps.* cxxxii. (*Migne*, 37, 1731/5), *Sic dicit et Ezechiel de tribus personis, in quibus non absurde tria haec genera intelligimus: . . . Jam illi olim liberati sunt, sed in istis tribus nominibus tria genera quaedam significavit. Noë significat rectores Ecclesiae, quia ipse arcam in diluvio gubernavit. Daniel autem vitam quietam elegit, in coelibatu servire Deo, id est, uxorem non quaerens. Erat vir sanctus, in desideriis coelestibus vitam gerens; tentatus in multis, et inventus aurum obrizum. . . . Ergo in nomine Danielis, qui etiam VIR DESIDERIORUM est appellatus, sed utique castorum atque sanctorum, significantur servi Dei, . . . In nomine Job significatur una illa de molendino quae assumetur. Habebat enim uxorem, habebat filios, habebat multas divitias; . . . Amisissis itaque omnibus repentina afflictione et tentatione, amissa haereditate, amisissis haeredibus, sola conjuge sibi relicta, . . . ait quod nostis: "Dominus dedit," &c. Impletum est in eo quod quotidie cantamus, si et moribus consonemus: "Benedicam Dominum," &c. (*Ps.* xxxiii. 2). Ergo in istis tribus nominibus significata sunt tria genera hominum, et in illis tribus rursus in Evangelio, quae commemorari.*

23. *maniȝe wintres swanc*, &c. Cf. *Gen.* v. 31, *Noë vero cum quingentorum esset annorum, genuit Sem, Cham, et Japheth.*—*Ib.* vii. 5-6, *Fecit ergo Noë omnia, quae mandaverat ei Dominus. Eratque sexcentorum annorum, quando diluvii aquae inundaverunt super terram.* Cf. also *York Plays*, p. 43/114:

*A hundereth wintres away is wente,
Sen I began þis werk, full grathely talde.*

and p. 49/133:

*A hundereth wyntyr, I watte wele,
Is wente sen I þis werke had wrought.*

26. *to liue & to londe*. Cf. *Hoffmann*, p. 53 (*lif and land*).

28. *ða arche of ðe hali cherche*. Cf. *saule bote*, l. 32; *scipes borde*, l. 33; *scip*, 45/3. This comparison of the Church with Noah's ark or a ship is old, and very frequent in the Fathers. Cf. e. g. *Hilarius*, *Comment.* in *Matth.* vii. 9 (*Migne*, 9/957), *Ecclesia enim instar est navis, et plurimis locis ita nuncupata est: quae diversissimi generis et gentis vectore suscepto, subjecta est omnibus et ventorum flatibus et maris motibus. Atque ita illa et saeculi et immundorum spirituum vexatur incursibus. Propositis enim periculorum omnium*

motibus, Christi navem, i. e. Ecclesiam introimus: scientes nos mari ventoque jactandos.—Maximus Taurinensis, Sermo xciv, "De Mirabilibus" (Migne, 57/722), *Hanc igitur solam Ecclesiae navem ascendit Dominus, . . . Quae navis in altum saeculi hujus ita natat, ut pereunte mundo, omnes quos suscipit, servet illaesos. Cujus figuram jam in Veteri videmus Testamento; sicut enim Noe arca, naufragante mundo, cunctos quos susceperat, incolumes reservavit; ita et Petri Ecclesia, conflagrante saeculo, omnes quos amplectitur, repraesentabit illaesos.*—Ælfric, Hom. i. 536, *fordan ðe Noes arc on ġþum ðæs micclan flódes hæfde getácnunge þyssere gelaðunge.*—Id. ii. 60, *Gif wé gléawlice, æfter gástlicum andgite, tócníwað þæt sé swymmenda arc getácnode Godes gelaðunge.*—Id. ii. 388, . . . *swincð þæt scip, þæt is, séo gelaðung on ðám deópum ġðum þyssere worulde. Séo gelaðung mæg beon gedréfed on ðám sálicum ġðum ðyssere worulde . . . þeah þeos woruld wéde, and windige éhtnysse ástyryge ongéan Crístes gelaðunge, ne bíð heo swáðéah besenced.*—OEH. ii. 43/4, *þe beð on þis shipe, þat is holi chirche, in þis watere þat ich of speke, þat is þis wreche wuereld; and is mid storme faste bistonden, þo beð ure fule synnes, and fele oðre wosiðes.* Cf. also Skeat, Notes to Piers Plowman, p. 210, and the following notes.

28 seq. *ne lichame ne saule.* Cf. Meyer, 286, *lices & sáwle.*

29 seq. This comparison of temptations with winds and storms of the sea is very common in the Fathers. Cf. e. g. Haymo, Hom. xx (Migne, 118/154 A), "*et surgens imperavit ventis et mari,*" *quando tentamenta diaboli contra mentem viri sancti insurgentia conquiescere facit, &c.* See also note to l. 28.

P. 45, l. 2. *ðe liuie de lande* = *terra riventium.* Cf. note to 41/11.

4. = Luke x. 16, *Qui vos audit, me audit; et qui vos spernit, me spernit . . .*

8. = Ps. ciii. 25 (civ. 25). The allegorical explanation of the sea as the world was given earlier by Hieronymus, Breviarium in Psalmos (Migne, 26/1202 D), "*Illic naves pertransibunt.*" *Quis ex nobis est navis fortis, qui possit istud saeculum fugere et non submergatur aut offendant in petram, &c.* Cf. also OEH. ii. 143/2, *Mundus nomine maris appellatur, tum propter procellas adversitatum, tum propter affluentiam copiae, tum propter refluentiam inopiae, tum quia extra navem in mari non est fiducia salutis.*—Ib. 161/6, *Mundus mari comparatur, quia fluctus erigit [et] naves obruit; ita mundus effluit, dum opes confert: refluit, dum aufert; turbine, id est, ultione divina vel fraude diabolica, turbatur. Discordiarum motus concitat, ecclesiarum pacem erturbat.* Cf. also notes to 43/28 seq.

10. = Ps. cvi. 26 (cvii. 26). Cf. Hieronymus, l. c. (p. 1217), "*Qui descendunt mare.*" *Id est saeculum. In navibus. In Ecclesiis quae Christum portant, et a fluctibus hujus mundi tunduntur. "Facientes operationem in aquis multis." In populis. . . .* But his allegorical explanation of verse 26 is quite different from ours. Only in Honorius Augustodunensis, Comment. in Psal. (Migne, 194/671) I find an exposition like that of our text: vers. 26, *Praelati, sicut sunt episcopi, dicuntur naves, quae de mundo vehunt ad coelestia plebes. . . . Cum procellae et fluctus exaltantur, praelati mente ascendunt usque ad coelos, id est, ad sublimatos virtutibus; et descendunt usque ad abyssos, hoc est, ex altera parte respiciunt ad sorditatem et profunditatem vitiorum, &c.*

12. *ðe michele merhðe.* See Fuhrmann, p. 42 (*much myrþe*).

17. *nichnesse.* The marginal gloss "*abissos*" shows that the word had already become obsolete. Stratmann,³ p. 419, sub *niwelnisse*, quotes only OEH. i. 225 and 233.

18. *of ðe harde hierte.* Cf. Mätzner, ii. 426 : *Hæþenn folllkess herrte iss harrd*, Orm. 9878.—*So harde an herte*, Gow. i. 210.—*O herte hard*, id. ii. 122.—*þe king hert wex herd*, Curs. Mundi, 5903 Cott. This as well as l. 21, for his herte hardness, is a biblical expression. Cf. e. g. Exod. vii. 3, *Sed ego indurabo cor ejus*, . . . Ib. 13, *Induratumque est cor Pharaonis*, &c.

23 seq. A similar warning against almsgiving is quoted among the devil's instigations in OEH. ii. 29/33, *To þe narewe-herted man on his þonke he seið : "Witte wel hwat þu hauest ; walte hwat þe tide, and cun[n]e sume meðe þenne þu almesse makest. Ðu hauest eðeliche bi aihte to helpen þine kenne*, &c.

26. *Hie wolden forswelþen all ðe world, 3if hie mihten.* One is reminded of Mephistopheles' words in Goethe's Faust :

*Die Kirche hat einen guten Magen,
Hat ganze Länder aufgefressen.*

32. *Carite sprat his bowes.* We should expect *hire*, as *Carite* is else treated as a fem.

on bræde and on lengðe. Cf. Mätzner, i. 335 ; the phrase means extension to all sides : *The wide world in brede & length*, Gow. ii. 317.—*Al his viage bothe in breede & lengthe*, Lydg. M. P. p. 98.—Also the opposite order occurs, see Mätzner, l. c.

P. 47, l. 14. *ic ðe beseche & bidde.* Cf. Mätzner, i. 262 : *bidde & bezeche*, Ayenb. p. 194.—*Ich bide þe, & biseche þe*, OEH. i. 205.—*bydde & bezeche*, Ayenb. p. 98.—*bed tus & bisohte*, St. Juliana, p. 53.—Ib. p. 226 : *ich bidde & biseche þe*, St. Marher. p. 20.—*bisechen þene king & bidden*, La3. ii. 87.

22. = John viii. 47.

24. = Gregorii Magni in vii Psalm. poenit. Expositio : Ps. xxxvii (Migne, 79/569 C), *Qui sine humilitate virtutes congregat, quasi in ventum pulverem portat.*

P. 49, l. 3. *Ðe hali apostel*, &c. See 2 Cor. xii. 9, *Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi.*

8. = Matth. xi. 29.

13. = Philip. ii. 6, 7, *Qui cum in forma Dei esset, non rapinam arbitratus est esse se aequalem Deo ; sed semet ipsum exinanivit, formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo.*

15 seq. *was 3elich godd his fader on ielde & on mihte.* Cf. 25/16 seq. and note.

18. *bar ðat liht*, &c. Cf. John i. 4, *In ipso vita erat, et vita erat lux hominum.*—Ib. 9, *Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum.*—Ib. viii. 12, *Iterum ergo locutus est eis Jesus, dicens : "Ego sum lux mundi ! qui sequitur me, non ambulat in tenebris, sed habebit lumen vitae."*—Ib. ix. 5, *Quamdiu sum in mundo, lux sum mundi.*—Ib. xii. 46, *Ego lux in mundum veni ; ut omnis, qui credit in me, in tenebris non maneat.*

22. *Wa mai bien ðe blinde*, &c. Cf. Orm. 18979 seq.,

*All all swa summ þe sunnebæm
bishineþþ all þe blinde,
& himm ne cumeþþ rikht na god
off þatt itt onn himm shineþþ,*

which is taken from Beda, Opp. iii. 639, *veluti si quilibet caecus jubare solis offundatur, nec tamen ipse solem, cujus lumine perfundatur, aspiciat* (see Sarrazin, Engl. Stud. vi. 20).

25. *heuene & ierðe.* Cf. Meyer, p. 285 ; Mätzner, ii. 44 seq., 472.

28 seq. *he lai bewunden on fiteres*, &c. Cf. Luke ii. 7, *et pannis eum involvit.*—Cf. also Wulfstán's Hom. 16/20 seq., *ðá hé cild wæs, eall hine man*

fēdde, swā man ōðre cild fīdeð ; hē læg on cradole bewūnden, ealswā bōre cild dōð, . . .

29. *mid swaðelbonde ibunden.* Cf. Mätzner, i. 196 : *gbounde mid bende*, Ayenb. p. 220.—*vbint of licames bende*, Mor. Ode, str. 198.—*binden mid irene bænde*, La3. ii. 350.—*Ure bendes he unboud*, Mor. Ode, str. 95.—*Ibunden mid . . . brode picke bendes*, Ancr. R. p. 382.—Ib. 254 : *wið þe bondes . . . bind him*, St. Juliana, p. 37.—*me wið bale bondes bitterliche bindest*, St. Marher. p. 13.—Murray gives (i. 646) : *band himm wiþþ irrene band*, Orm. 19821.—*A bande . . . to bynde his handle*, Towneley Myst. 217.—*binde wele wiþ bulk & bandes*, Curs. M. 1671.—*Bunden faste with bandes of syn*, Hamp. Pr. of Consc. 3207, &c.—Cf. also ib. *bind* and *bond*.

30. *alle wittes & ælle wisdomes.* Cf. Fuhrmann, p. 17.

31. *ðe nan god ne cann*, "that knows not what to do." Cf. 81/19, *ðe non god ne cummen*; ib. 20, *ðe non god ne cann*.—See Kölbing, Amis & Amiloun, 242/1019; id. Ipomedon, 456/506; Adam, Torrent of Portyngale, 112/2636.—For a similar passage see Orm. 3662 seq.

P. 51, l. 3. *He ðat alle cnewes to enelið.* Cf. Philip. ii. 10, *Ut in nomine Jesu omne genu flectatur*.—Cf. 145/9 and Zupitza, Engl. Stud. xiii. p. 377/277.

3 seq. *he was buksom*, &c. See Luke ii. 51, *et erat subditus illis*.—Cf. Ancr. R. p. 78/5, . . . *beik him to one monne, to one smide, & to ane wummonne, & foluwede ham*, &c.

5. *he was her . . . wuniꝅende 33½ wintre.* Cf. The Harrowing of Hell, ed. Mall, p. 23/45,

þritti winter and þridde half ȝer

Haui woned in londe her.

8. *and hersum was his fuder.* Cf. Philip. ii. 8, *factus obediens usque ad mortem*.

10. *att and dranc*, &c. Cf. Ælfric's Hom. i. 151/6, *Hē æt, and dranc, and slēp, and wēox on gēarum, and wæs þeah-hwædere eal his lif būtan synnum*.—Cf. also Wulfstán's Hom. 17/4, *hine þyrste hwǵlum and hwilum hingrode, hē æt and dranc, and ægðer hē þolode ge cyle ge hētan. eall seo menniscnes þolode, þæt menn tō gebyrede, &c.*

& reste & sliep. Cf. *to ligge & resti & slepe*, Ayenb., p. 31/28.

11. *wiðuten sennen ane.* Cf. Wulfstán, 16/18, *þæt hē þurh eadméttā on his menniscnesse eal ádrēah, þæt mann dēð, būtan synne ánre.*

For *ði warð dieuel beswiken*, &c. Cf. Ambrosius, Expos. in Lucam, lib. ii (Migne, 15/1634), *Fallendi autem principis mundi fuisse consilium, ipsius Domini verba declarant, cum apostoli jubentur tacere de Christo (Matth. xvi. 20), cum sanati prohibentur gloriari de remedio (Matth. viii. 4), cum daemones praecipuntur silere de Dei Filio (Luc. iv. 35).—Fallendi, ut dixi principis mundi fuisse consilium etiam Apostolus declaravit dicens: "Sed loquimur Dei sapientiam in mysterio absconditam . . . quam nemo principum istius saeculi cognovit. Si enim cognovissent, nunquam Dominum majestatis crucifixissent" (1 Cor. ii. 7, 8), hoc est, nunquam me redimi Domini morte fecissent. Fefellit ergo pro nobis, fefellit ut vinceret, fefellit diabolus cum tentaretur, cum rogaretur, cum Dei Filius diceretur, ut nusquam divinitatem propriam fateretur. Sed tamen magis fefellit principem saeculi: diabolus enim etsi aliquando dubitavit, cum diceret: "Si Filius Dei es, mitte te deorsum" (Matth. iv. 6), tamen vel sero cognovit, et discessit ab eo . . . Principes autem saeculi non cognovisse, quo majore possumus quam apos-*

tolicæ sententiæ probare documento: "Si enim cognovissent, &c." Daemonum enim malitia facile etiam occulta deprehendit; at vero qui sæcularibus vanitatibus occupantur, scire divina non possunt.

13. *fordemden to deaðe.* Cf. Fuhrmann, p. 45.

16. *ðe scames & ðe bismeres.* Cf. Mätzner, i. 266: *schome & bismere(e)*, OEH. 279, 283.—*to schome & to bismere*, Hali Meid. p. 17.

17 seq. Cf. St. Bernhardus, Super "missus est," Homiliae, hom. ii (Migne, 183/67), *Oportebat autem a principe mundi aliquandiu celari divini consilii sacramentum: non quod Deus, si palam opus suum facere vellet, impediri posse ab illo metueret: sed quia ipse, qui non solum potenter, sed etiam sapienter quaecunque voluit fecit, sicut in omnibus operibus suis quasdam rerum vel temporum congruentias propter ordinis pulchritudinem servare consuevit, ita in hoc quoque tam magnifico opere suo, nostræ viz. reparationis, non tantum potentiam suam, sed etiam prudentiam ostendere voluit . . . placuit ei tamen eo potius et modo, et ordine hominem sibi reconciliare, quo noverat cecidisse: ut, sicut diabolus prius seduxit feminam, et postmodum virum per feminam vicit, ita prius a femina virgine seduceretur, et post a viro Christo aperte debellaretur: quatenus malitiæ fraudi dum ars pietatis illuderet, ac maligni fortitudinem Christi virtus contereret, diabolo Deus et potentior appareret et fortior.*

19 seq. *ut of paradise hine ne brohte.* On *bringen out of* cf. Zupitza, Engl. Stud. xiii. p. 344/3; Kaluza, Libeaus Desconus, p. 147/276. In our text it occurs on p. 21/17 with *of* only: *of ðessere (michele) wrecchade ibroht.*

22. = Gen. ii. 17.

25 seq. *ðe trewe ðe stant, &c.* Cf. Gen. ii. 9, *lignum etiam vitæ in medio paradisi, lignumque scientiæ boni et mali.*—Ib. iii. 3, *de fructu vero ligni, quod est in medio paradisi, praecepit nobis Deus, ne comederemus.*

26 seqq. On the comparisons and relations between the trees of life and knowledge on one side, and the cross on the other side, cf. F. Piper's essay, "Der Baum des Lebens," in the Evangelisches Jahrbuch für 1863, pp. 43 & 54 seq.; Mussafia, "Sulla leggenda del legno della Croce" in the Sitzungsberichte der philos.-histor. Classe der kaiserl. Akademie der Wissenschaften, 63. Band, Wien, 1870, p. 165.

31. *forziuen ðe gelt.* Cf. Fuhrmann, p. 63.

33. *believed on ðessere soðe beleaue.* Cf. Mätzner, i. 248: *þoure bileue þat 3eo an bilefeþ*, La3. ii. 156 (y. T.).

P. 53, ll. 8-15. Cf. 1 Cor. xi. 27 seq., *Itaque quicumque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini.*—Ib. 29, *Qui enim manducat et bibit indigne, judicium sibi manducat et bibit, non dijudicans corpus Domini.*

15-18. See a similar expression on p. 47/1.

21 seq. Cf. Altdeutsche Predigten, ed. Schönbach, i. 141/5, *die othmüticheit daz ist ein vil groz tûgint, custos est omnium virtutum, sie ist ein hûte aller tûginde. swa die tûgint ist, da ist alliz daz behalden daz man gûtis getût, und swa sie niht enist, da ist iz alliz vorlorn.*

22. *haben ne healden.* Cf. Hoffmann, p. 69; Fuhrmann, p. 28.

26. = Luke i. 28.

28. = Ib. 31, *ecce! concipies in utero, et paries filium*; ib. 32, *Hic erit magnus, et Filius Altissimi vocabitur*; . . .

31 seq. = Ib. 38.

33 seq. *Ʒe ðe telleð swa wel of Ʒeu seluen, þat me clepeð Ʒeu lafilies.* Cf. Einkenel, *The Life of Saint Katherine* (E.E.T.S. 80), p. 7/88, and *beon icleopet lefdi, þat feole telleð wel to.*

P. 55, l. 1. *on liue libbende.* Cf. Zupitza, *Engl. Stud.* xiii. p. 408/695.

2. Cf. *De Nativitate Mariae*, cap. ii (Evang. Apocr. ed. Tischendorf², p. 114), . . . *scriptura dicente maledictum omnem esse qui non genuisset masculum in Israel.*—Cf. also *Notes to Piers Plowman*, p. 381/224.

3 seq. *Hie ðe child nolden beren, &c.* Cf. the words of Elizabeth, Luke i. 25, "*Quia sic fecit mihi Dominus in diebus, quibus respexit auferre opprobrium meum inter homines.*"

5 seq. Cf. *Pseudo-Matthaei* Evang. cap. vii (Evang. Apocr. ed. Tischendorf², p. 65), *Haec ego didici in templo Dei ab infantia mea, quod Deo cara esse possit virgo. Ideo hoc statui in corde meo ut virum penitus non cognoscam.* Cf. also *De Nativitate Mariae*, cap. vii (l. c. p. 118), . . . *sola virgo Domini Maria hoc se facere non posse respondit, dicens se quidem et parentes suos Domini servitio mancipasse, et insuper se ipsam Domino virginitatem rovisse, quam numquam viro aliquo commixtionis more cognito violare vellet.*

8 seq. = Luke i. 48. For a similar paraphrase of the *Magnificat* see Blickl. *Hom.* 159.

13. *wapmannes imone.* Cf. Wulfstán, 144/33, *bútan élcēs weres gemánan.*—Ib. 150/26, *þe náfne náhte w. g.*—Ælfric, *Hom.* ii. 8, *Márian, þe náfle w. g.*—Ib. 606, *of Scē Márian, búton w. g.*—OE. H. i. 275/10, *wíðuten meane of wepmon.*—Mätzner, ii. 353: *buton weres gemanan*, OE. H. 227.—*Nabbe ich of wepmonne nones kunnes ymone*, OE. Misc. p. 85.—*Monnes imone*, ib. p. 100.—*wythoute mannes ymone*, Shoreh. p. 118.—*of monnes imeane*, Hali Meid. p. 25.

16. *sonde, ðe he me sante.* Cf. Fuhrmann, p. 15; *Engl. Stud.* xii. 353/160, 355/316.

19. = Luke i. 49, *Quia fecit mihi magna, qui potens est; et sanctum nomen ejus!*

20. = Ib. 50.

28. = Ib. 51 seq., *Deposuit potentes de sede, et ex.*

30 seq. The translation, or rather paraphrase, of St. Mary's words is here combined with the author's.

P. 57, l. 1. *Ʒe wolde him seluen herƷen.* Cf. notes to pp. 5/8 seq. and 9/26.

1 seq. Cf. Blickl. *Hom.* 159, *Deposuit: & hé ásette þá mihtigan of heora sette, & þæt wæs Satanás mid his deoflum, þá hé wæs on heofena rice, & hé þá for his oferhygdum & his deoflu mid him wurdon áworpen on helle grúnd.*

3. = Luke i. 52.

7 seq. *ðat hie* occurs twice, separated by an adverbial expression. Cf. notes to pp. 23/3 and 35/29. See another instance of the doubling of a pronoun in Schröer's Winteney-Version d. Reg. St. Benedicti, p. 137/1 seq., & *þeo Ʒefferreden þæs mid Ʒesceade & mid eadmodnesse þæs ƷeiclyniƷe.*

13. The insertion of *is* was not necessary. Cf. Ward, OE. Drama, *Select Plays* (Marlowe and Greene), 2nd ed. Oxford, 1887, p. 126/28.

18. *frieurenesses & blisses.* Cf. Mätzner, ii. 216: *Folkes froure & engles blis*, OE. H. ii. 255.

31. *godes þearuen.* Cf. *g. wrecchen*, 69/2, and Wulfstán, 171/16, *godes þearfan.*—Ib. 287/6, *g. þearfum.*

P. 59, l. 2. *ðe dom ðe hie . . . fordemden.* See Mätzner, i. 606: *I deme domes*, P. Pl. 9639.—*demde þe hehe burh domes*, St. Jul. p. 21.—*þe dom was demd*, Havel. 2488, 2838.—*minne dom þet ich demde mon to*, Ancr. R. p. 306.

4. *harmes & scames*. See Mätzner, ii. 431 : *hearm & scheome baðe*, St. Jul. p. 19.—from *hearm & scome*, OEH. 59.

8. I have not been able to find the source of this sentence.

13 seq. See 53/20-22.

19 seq. Cf. Prov. i. 7, *Timor Domini principium sapientiae*.—Ib. ix. 10, *Principium sapientiae timor Domini*.—Jesus Sirach i. 16, *Initium sapientiae, timor Domini* (=Ps. cx. 10).

21 seq. = Ps. xxxiii. 12 (xxxiv. 11).

24. = Ib. 13 (12), where the rest of the verse runs, *diligit dies videre bonos*?

26 seq. *mid herte oðer mid muðe*. See Mätzner, ii. 476 : *mid heorte ne myl muþe*, OE. Misc. p. 81.

29. = Ps. xxxiii. 14 (xxxiv. 13), which continues, *et labia tua ne loquantur dolum*.

30 seq. = Ib. 15 (14), with the conclusion, *Inquire pacem, et persequere eam*.

P. 61, l. 4. Instead of *forlies* there ought to stand the subj. *forliese*.

4 seq. are the translation of Ps. xxxiii. 16 (xxxiv. 15), *Oculi Domini super justos ; et aures ejus in preces eorum*.

10 seq. = Ib. 17 (16). The Vulgate has *perdat*.

14 seq. *ðe hie on wunied & . . . luuijed*. The rel. *ðe* is here construed ἀπὸ κοινοῦ as on p. 121/25.

16. *ðat liuiende land*. Cf. note to 41/11.

19 seq. = Prov. xxviii. 14, where the Vulgate has, *Beatus homo, qui semper est pavidus ; qui vero mentis est durae, corruet in malum*.

27 seq. = Matth. x. 28. The Vulgate only deviates in *occidunt corpus*, and goes on, *sed potius timeate eum, qui potest et animam et corpus perdere in gehennam*.

32. = Eccles. xii. 13. Our author makes a mistake in ascribing this sentence to the Book of Wisdom (Liber Sapientiae).

P. 63, l. 2. *timor sanctus* occurs in Ps. xviii. 10 (xix. 9), *Timor Domini sanctus, permanens in saeculum saeculi ; . . .* Cf. Hieronymus, Breviarium in Ps., Ps. xviii. (Migne, 26/926), *Timor cum charitate : Unde dixit : " Perfecta charitas foras mittit timorem "* (1 John iv. 18). *Timeat non timore gehennae, aut timore poenae, sed timore sancto : sic timeat, ut quem amat non perdat per negligentiam*.—Augustinus, Enarr. in Ps. xviii. (Migne, 36/161), *Timor Domini : non servilis, sed castus ; gratis amans, non puniri timens ab eo quem tremat, sed separari ab eo quem diligit*.

3. *on worelde worold* is a translation of the Latin phrase *in saecula saeculorum*.

8. = Eccles. vii. 19.

16. = Ps. xlv. 6 (xlv. 5). 1. 18 seq. seem to be derived from the following words of the biblical text, *Populi sub te cadent, in corda inimicorum regis*.

19. *upe ðare bare ierðe*. Cf. OEH. ii. 139/15, *bare eorðe to bedde*.

23. *habben reukðe of him seluen*. Cf. 65/7 and Ayenbite, p. 197/14, ' *Yef þou wilt kueme god : haue uerst reuþe & merci of þine zaule. Uor huo þet is kuead & ontrewē to him : to luam ssel he bi quod & trewe ?* ' &c.

28. *te sune ne te dohter*. Cf. Meyer, p. 287, *sunum & dohttrum*, in OE.—Mätzner, i. 652 : *dohtren & sunen*, Hali Meid. p. 41.—*sunen & dohtren*, ib. p. 19.—*to sunes & to dohtres*, OEH. ii. 19.—*sons & doghters*, Hamp. 5434.—*sonys & doutres*, Wycl. Sel. W. iii. 190.—*alle hise sunnen & alle hise dehtren*, Hali Meid. p. 19.

28 seq. *te broðer ne te swuster.* Cf. *Briðeren & sustren*, Hymns to the Virgin, p. 9.—Cf. *Poema morale*, v. 31 seq.,

Ne hopie wif to hire were, ne were to his wiue :
Beo for him selue euerich man, þe hwile he beo alíue.

32. Cf. 17/32 seq. and notes.

32 seq. *brene . . . chele.* Cf. *Poema morale*, v. 234 seq.,

Hí fared from hete to þan chele, from chele to þere hete.
þanne hi beoð in þere hete, þe chele heom þínched blisse :
þanne hi cumeð eft to chele, of hete hi habbed misse, &c.

Cf. also above, 17/32 and 19/1, for *ðare michele hæte* and *unjemæte brene*, and . . . for *ðe unmæte chele*. A similar description is given in Sawles Warde, OE.H. i. 251/19, *þer is remunge iþe brune, ant toðes hechelunge iþe snawi weatres ; ferliche hæ fluted from þe heate in to þe chele, ne neauer nuten hæ of þeos twa, hweðer ham þínched wurse, for eider is unþolelich.*

P. 65, l. 1-3. These lines show that the passage before was a description of purgatory (not of hell!), out of which tormented souls may be rescued, according to the Catholic faith, by masses, prayers, and alms.

3 seq. Cf. *Poema morale*, v. 33 seq.,

Wis is, þe hine selfne biþenchð, þe hwile he mot líbbe :
For sone willeð hine forþete þa fremede and þa sibbe.

3-5. Cf. the above-quoted passages of the *Poema morale*, v. 32 seq.

13. *hu ðu scalt fram ðan euele buzen, &c.* Cf. 19/18 and note.

17.=1 Cor. viii. 1. The Vulgate has *vero* before *aedificat*.

32.=1 Cor. xiii. 3. Cf. above note to 39/16.

P. 67, l. 4. *se heigeste* is a biblical expression; Lat. *altissimus*.

Cf. Lev. xix. 18, *Diligis amicum tuum sicut teipsum*.—Matt. xix. 19, *Diligis proximum tuum sicut te ipsum*.—Ib. xxii. 39=Rom. xiii. 9.—Mark xii. 31, *Diligis proximum tuum tamquam te ipsum*.

7 seq. Cf. Ælfred's version of Gregory's Pastoral Care (ed. Sweet), p. 353/7, *Swað mon ðonne sceal fulfremedlice Godes fiend hatigean, ðætte mon lufige ðæt ðæt hie bēoð, & hatige ðæt ðæt hie dōð. Hē sceal weorðan his life to nytte mid ðg ðæt hē nāte his undēawas*.—OE.H. i. 15, at the bottom, *þas ruperes and þas reueres and þas þeues þet nulleð nu nefre swike heore ueles, þu aȝest luuan heore saule for Cristes luue, and heore uel þe heo dōð þu aȝest to hetiene and wið-stewen ȝif þu miht, &c.*—Ib. 67/222, . . . *þin sunful efenling, luue him for godes þing, and þu aȝest to hatien wel his summe*.—Ayenbite of Inwyrt, p. 157/2, *Ich ssel alneway hatye þe zenne : and louie þe kende*. Orrm. also treats the same idea, 5058 seq. (Cf. note in vol. ii. p. 366, above.)

9 seq. *ðe writt* is an unknown source of the author's. Cf. Angl. vii. p. 283/25,

How merci passeþ strengþe & riȝt,
Mony a wyse seo we may ;
God ordeyned merci most of miht,
To beo above his werkcs ay.

The same idea is later on in our text expressed by Truth, 115/29.

14 seq.=1 Cor. iii. 18. The Vulgate has *in hoc saeculo* after *esse*.

15. Read *uos* instead of *nos*.

18 seq. Cf. 35/3 seq.

24 seq. Cf. Matth. xix. 16-24 ; Mark x. 17-25 ; Luke xviii. 18-25.

25. *an riche iungman*. See Matth. xix. 20, where he is called *adolescens*, and v. 22, *adolescens . . . habens multas possessiones*. The latter remark is also found in Mark x. 22. Luke calls him (xviii. 18) a *princeps*, and remarks, verse 23, *dives erat valde*.

26 seq. The Vulgate has, Matth. xix. 16, "*Magister bone; quid boni faciam, ut,*" &c.—Mark x. 17, "*Magister bone! quid faciam, ut vitam aeternam percipiam?*"—Luke xviii. 18, "*Magister bone! quid faciens vitam aeternam possidebo?*"

29. *Mandata nosti* = Luke xviii. 20.

30 seq. Cf. Matth. xix. 18, "*Non homicidium facies; Non adulterabis; Non facies furtum; . . .*"—Mark x. 19, "*Ne adulteres; ne occidas; ne fureris; . . .*"—Luke xviii. 20, "*Non occides! Non moechaberis! Non furtum facies!*"

31-33. Cf. Matth. xix. 20, "*Omnia haec custodivi a juventute mea;*" . . . (= Luke xviii. 21).—Mark x. 20, "*Magister! haec omnia observavi a juventute mea.*"

33 seq. This answer of Christ is an addition and invention of our author's.

35 seq. = Matth. xix. 21.

P. 69, l. 1. *et cetera* = ib., "*et da pauperibus! . . . et veni, sequere me!*"

2. *godes wrecchen*. Cf. *godes þearuen*, 57/31 and note.

3. *Þies þunge mann*, &c. Cf. Matth. xix. 22, *Cum audisset autem adolescens verbum, abiit tristis; . . .*

7 seq. Cf. Matth. xix. 24, "*Facilius est camelum per foramen acus transire, quam divitem intrare in regnum coelorum*" (= Mark x. 25).

9 seq. = Luke vi. 24.

12-18 are evidently an allusion to the parable of the Sower. Cf. Matth. xiii. 3-23, Mark iv. 1-20, Luke viii. 4-15. Compare specially the following words of the biblical text, Matth. xiii. 22, "*Qui autem seminatus est in spinis, hic est, qui verbum audit, et sollicitudo saeculi istius, et fallacia divitiarum suffocat verbum, et sine fructu efficitur;*" = Mark iv. 18, "*Et alii sunt, qui in spinis seminantur; hi sunt, qui verbum audiunt; ib. 19, et aerumnae saeculi, et deceptio divitiarum, et circa reliqua concupiscentiae introeuntes suffocant verbum, et sine fructu efficitur.*" = Luke viii. 14, "*Quod autem in spinas cecidit, hi sunt, qui audierunt, et a sollicitudinibus et divitiis et a voluptatibus vitae euntes suffocantur, et non referunt fructum.*"

19. *hundes and haukes*. For other examples of this phrase—or *havekes* and *hundes*—cf. Mätzner, sub *havek* (ii. 442 b), and *hund* (ii. 523). See also Engl. Stud. xiv. 186/135, *Houndes ladden & haukes beren*, and note.

Instead of *mai* we should expect *muzen*. But *alle ðo þing* is, as a collective noun, construed with the sing. Cf. Mätzner, Engl. Gr.³ ii. 150 seq.

22. Before *Wened* the subject *þe* is to be supplied, as *he* before *Ðenþ*, 57/21. Cf. Mätzner, Engl. Gr.³ ii. 30 seqq; Kaluza, Libeaus Desconus, pp. 175/903 and 198/1545.

24. *Þe is mid rihte Soð icleped* = Jesus Christ. Cf. 9/24, and note.

Cf. Matth. vi. 21, *Ubi enim est thesaurus tuus, ibi, &c.*

30. *witt and wisdom*. Cf. Fuhrmann, p. 17.

P. 71, l. 7. = Sirach xxxii. 24, *Fili, sine consilio nihil facias, et post factum non poenitebis*. This book is, however, not written by Solomon, but by Jesus Sirach! Cf. the same blunder, p. 73/8.

19 seq. = Luke ix. 62, *Nemo mittens manum suam ad aratrum, et respiciens retro, aptus est r. D.*

25 seq. = Matth. xi. 28-30. For *honorati* read *onerati*. The text runs on, . . . *et ego reficiam vos*.—Ib. 29, *Tollite jugum meum super vos, et discite a me, . . . et invenietis requiem animabus vestris*.—Ib. 30, *Jugum enim meum suave est, et onus meum leve*.

32. *muzen*, viz. *don*. Cf. *myght no more*, Zupitza, Guy, 411/6947.

34. *Christes marc* is the cross. Cf. Matth. xxiv. 30, *Et tunc parebit signum Filii hominis in coelo*.

P. 73, l. 3, = Matth. xix. 21. Cf. above, 67/35.

5. For the same idea, cf. above, 41/15 seq.

8. = Sirach ii. 1, *Fili! accedens ad servitutum Dei, sta in justitia et timore, et praepara animam tuam ad tentationem*.—Ib. 5, *Quoniam in igne probatur aurum et argentum, homines vero receptibiles in camino humiliationis*. In the side-note this passage again is wrongly ascribed to Solomon. Cf. above, note to 71/7.

12. *al swo is þe pott*. Cf. Sirach xxvii. 6, *Vasa figuli probat fornax, et homines justos tentatio tribulationis*.

13 seq. *bersted & brekð*. Cf. Mätzner, i. 333: *bursten & breken* hire bondes, St. Marher. p. 19. Cf. St. Juliana, p. 59.—Ib. p. 341: *to bresten & to breken*, Leg. St. Kath. 2026.—*bursten & tobreken*, St. Juliana, p. 79. From Murray (sub *burst*) I take: *it brekes & brestes*, Pricke of Consc. 7014.—*brestethe & brekethe*, Higden, i. 319.

14. *hal &gesund*. Cf. Mätzner, ii. 399: *all hal & sund*, Orm. 14818.—*bath hale & sound*, Holy Rood, 73/403.—*hole & sunde*, OEH. ii. 43.—*hol & sond*, R. of Gl. p. 163.—*al heil & sund*, Best. 363-6.—*al hol & sound*, St. Edm. King, 91.—*hole & sounde*, Gregorleg. 465, 590.—*hol & sounde*, Ferumbr. 519.—*heil & sund*, Best. 75.—Ib. iii. 99: *Al ikal & al isund*, La3. i. 35.—*hol & isunde*, OE. Misc. p. 42. Cf. Zupitza, Engl. Stud. xiii. 405/653; Kaluza, l. c. p. 144/232.

15 seq. *De apostele seid*. Cf. 1 Cor. x. 13, *Tentatio vos non apprehendat, nisi humana; fidelis autem Deus est, qui non patietur vos tentari supra id, quod potestis; sed faciet etiam cum tentatione proventum, ut possitis sustinere*.

18 seq. *swa full swa is bladdre of winde* was a frequent proverbial expression. Cf. *A bledde ibollen ful of winde*, Ancr. R. p. 282.—*With a face so fat As a ful bleddere Blowen bretful of breth*, P. Pl. Creed, 441.—*Lyk a bladder ful of wynd*, Ch. C. T. 12367 (Mätzner, i. 292). Murray adds (p. 896/3), *as a blather full of wynde*, Myrr. Our Ladye, 17.—*Bladders blown up with wynd*, Spenser, Col. Clout, 717.—Ib. sub 6, *A bladder of worldlie winde which swells in their hearts*, Pape w. Hatchet (1844), 27.—*Them that are harebraines and bladders full of winde*, Tomson Calvin's Sermon. Tim. 279/2.—*Thou bladder full puffed up with vanity*, R. C. Times' Whis. iii. 1115.

24 seq. Cf. 35/2 seq. and notes.

26. *mid hlutter herte*. Cf. Orm. 5707, *Iss elene & luttter herrte*.

27. *We finded on þe write*. The Rule of St. Benet or Isidorus (De eccles. officiis) is probably meant. Cf. note to 35/2 seq.

P. 75, l. 2-4. Cf. 1 Cor. vii. 28, *Si autem acceperis uxorem, non peccasti, . . . tribulationem tamen carnis habebunt hujusmodi*. Cf. also 41/12 seq., 77/4 seq.

6. Cf. 71/7 seq.

8. See Matth. v. 25, *Esto consentiens adversario tuo cito, dum es in via cum eo, ne forte tradat te adversarius judici, et judex tradat te ministro, et in carcerem mittaris*.—Luke xii. 58, *Cum autem vadis cum adversario tuo ad*

principem, in via da operam liberari ab illo, ne forte trahat te ad judicem, et judex tradat te exactori, et exactor mittat te in carcerem.

12 seq. *Godes word, godes ræd is ðin unwine, &c.* Cf. Hieronymus, Expos. in Evang. Matth. (Migne, 30/563), *Esto consentiens adversario tuo, id est, Evangelium: dum es in via cum eo, id est, in ista vita; . . . Ne forte, etc., id est, ne lex Evangelii tradat te Christo judici: quia non consensisti Evangelio, ministro, id est, angelo, qui animas in poenam mittit in carcerem, id est, in infernum.*

19. Cf. 9/29, and note.

20 seq. *forðan ðe ðu art godd unhersum al swa he.* Cf. 7/16 seq.

22. = Ps. lxi. 11 (lxii. 10).

25. On *hucche* cf. Skeat, Notes to Piers Plowman, p. 81.

26 seq. See Matth. vi. 19 seq., *Nolite thesaurizare vobis thesauros in terra, . . . ib. 20, thesaurizate autem vobis thesauros in coelo.* (Cf. Luke xii. 33.)

29 seq. = Luke xiv. 12.

31 seq. = Ib., *Neque fratres tuos, neque cognatos, neque vicinos divites; ne forte te et ipsi reinventent, et fiat tibi retributio; ib. 13, Sed cum facis convivium, voca pauperes, debiles, claudos, et caecos; ib. 14, Et beatus eris, quia non habent retribuere tibi; retribuetur enim tibi in resurrectione justorum.*

P. 77, l. 2. *on godes swiðre.* Cf. Matth. xxv. 33, *Et statuet oves quidem a dextris suis, &c.; ib. 34, Tunc dicet Rex his, qui a dextris ejus erunt: "Venite, benedicti Patris mei! possidete paratum vobis regnum a constitutione mundi.*

3. Cf. 75/19 seq.

4 seq. *Whi seggeð men, &c.* Cf. 41/13, 73/4 seq.

8. *wille werchen.* See Fuhrmann, p. 67.

9 seq. = Luke vi. 30.

11. *swa ðu woldest.* Cf. ib. 31, *Et prout vultis, ut faciant vobis homines, et vos facite illis similiter.*

12. Cf. ib. 33, *Et si benefeceritis his, qui vobis benefaciunt, quae vobis est gratia? Si quidem et peccatores hoc faciunt; ib. 34, Et si mutuum dederitis his, a quibus speratis recipere, quae gratia est vobis? Nam et peccatores peccatoribus foenerantur, ut recipiant aequalia.*

14 seq. Cf. ib. 32, *Et si diligitis eos, qui vos diligunt, quae vobis est gratia? Nam et peccatores diligentes se diligunt, = Matth. v. 46, Si enim dil. e. q. v. d., quam mercedem habebitis? Nonne et publicani hoc faciunt?*

16. *Ne don swa ðe heðene? = Matth. v. 47, Nonne et Ethnici hoc faciunt?*

16-18. *Ac luue, &c.* Cf. Luke vi. 35, *Veruntamen diligite inimicos vestros; (= ib. 27, and Matth. v. 44) . . . nihil inde sperantes; et erit merces vestra multa, et eritis filii Altissimi, &c.*

17 seq. *and lat him wreke.* Cf. Deut. xxxii. 35, *Mea est ultio, et ego retribuam in tempore.*—Sirach xxviii. 1, *Qui vindicari vult, a Domino inveniet vindictam.*—Rom. xii. 19, *Scriptum est enim: "Mihi vindicta(m); ego retribuam, dicit Dominus."*—Heb. x. 30, *Scimus enim, qui dixit: "Mihi vindicta, et ego retribuam."*

18 seq. *ðe is riht deme, &c.* Cf. the Apostolic Creed, *Unde venturus est judicare vivos et mortuos.*

19 seq. Cf. Matth. v. 42, *Qui petit a te, da ei! et volenti mutuari a te, ne avertaris!*

21 seq. Cf. 11/29 seq. and note, besides Exod. xxii. 25, *Si pecuniam mutuum dederis populo meo pauperi, qui habitat tecum; non urgebis eum*

quasi exactor, nec usuris opprimes.—Lev. xxv. 35, *Si attenuatus fuerit frater tuus, . . . ; ib. 36, ne accipias usuras ab eo, nec amplius, quam dedisti . . . ; ib. 37, Pecuniam tuam non dabis ei ad usuram, &c.*—Deut. xxiii. 19, *Non foenerabis fratri tuo ad usuram pecuniam . . . ; ib. 20, . . . Fratri autem tuo absque usura id, quo indiget, commendabis.* Cf. also Ps. xiv. 5, liv. 12, lxxi. 14; Prov. xxviii. 8; Ezek. xviii. 8, 13, 17, xxii. 12. Therefore, usury and taking interests was forbidden as a sin by the Canon law.

34. = Ps. xiv. 1 (xv. 1), which continues, *aut quis requiescet in monte sancto tuo?*

P. 79, l. 3. seq. = Ib. 4, which goes on, *et non decipit.*

5 seq. = Ib. 5, *Qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit. Qui facit haec, non movebitur in aeternum.*

11. *wise & zeape.* Cf. La3. i. 117, *mid zeapscipe & mid wisdom.*—OEH. i. 269, *Wit & wisdom & zapschipe of werlde.*

On *panezes*, "money" (= dan. *penge*), cf. Sweet, *Cura Pastor.* p. 489/327.

13. *be londe & be watere.* Cf. *water & lond*, Gen. and Ex. 103.

19 seq. = Is. v. 21.

24 seq. = Ib. 23, *Qui justificatis impium pro muneribus, et justitiam justi aufertis ab eo.*

28. *auchte men & gode menn.* Cf. *As gode men & ayle*, Rob. of Gl. v. 9420.

29. = Is. v. 20. The Vulgate has, however, the opposite order.

32. *Mammona iniquitatis.* See Luke xvi. 9.

P. 81, l. 2. = Luke vi. 25, *Vae vobis, qui ridetis nunc! quia lugebitis et flebitis!*

4. *and for zeure michele wele, &c.* Cf. ib. 24, *Vae vobis divitibus! quia habetis consolationem vestram.*

4-6 is evidently an address to deceitful advocates.

7 seq. Cf. 41/12 seq. and 77/4 seq.

19 seq. *ðe non god ne cunnen, &c.* Cf. 49/31, and note. It means, "that know not what to do."

23 seq. See 2 Sam. xi. *Bersabee* is a mistake for *Betsabee*.

25. *Miserere* = Ps. l. (li.).

27 seq. Cf. ib. 3 (li. 1), *Miserere mei, Deus, secundum magnam misericordiam tuam. Et secundum multitudinem miserationum tuarum, dele iniquitatem meam.*

P. 83, l. 1 seq. Cf. ib. 9 (li. 7), *Asperges me hyssopo, et mundabor.*

2. *mid tare ysope of ðare holi rode*, would be an enormous anachronism for King David, but the author here puts in ideas of his own.

2 seq. *of ðan holie watere ðe ziede ut of ðe riht side of ðine hali temple.* Cf. Ezek. xlvi. 1, *Et convertit me ad portam domus, et ecce! aquae egrediebantur subter limen domus ad Orientem; . . . aquae autem descendebant in latus templi dextrum ad Meridiem altaris.* Ib. 2, *Et eduxit me per viam portae Aquilonis, et convertit me ad viam foras portam exteriorem, viam quae respiciebat ad Orientem; et ecce aquae redundantes a latere dextro.*—On the wonderful nature and effects of this water cf. ib. 8-12. For the allegorical explanation of this stream cf. Hieronymus, *Comment. in Ezech.* lib. xiv. c. 47 (Migne, 25/488), *Ex quo perspicuum fit, sacras esse aquas, et Salvatoris nostri significare doctrinam, juxta illud quod scriptum est, &c. . . ;* (ib. 490), *et transduxit me per aquam usque ad talos, quos Aquila et Symmachus et Theodotio ἀσπράγλους interpretati sunt, pro quibus LXX transtulerunt: et transivit*

Al. *sed transibit*] in aquam, aquam remissionis: quod intelligere possumus prima hominum significare peccata, quae ingredientibus nobis aquas Domini dimittuntur, et baptismi ostendunt gratiam salutarem et initia sunt profectuum, tamen ipsa sublimia. . . . Post mille autem cubitos qui perveniunt usque ad talum, mensus est alios mille cubitos in aqua, et transduxit me usque ad genua. Post remissionem siquidem peccatorum, et iter profectuum, quando paululum de terrenis ad altiora conamur ascendere, flectimus Domino genua, &c. . . . Tertio mensus est mille alios cubitos, et transduxit, inquit, me per aquam usque ad renes. His enim gradibus ad sublimia pervenimus: quae tamen ipsa sublimia usque ad lumbos et renes perveniunt, ut omnis in nobis ignobilis libido truncetur, et possideamus sanctificationem corporis, sine qua nemo videt Deum.

3 seq. Cf. Ps. l. 9 (li. 7), *Lavabis me, et super nivem dealbabor.*

5. = Ib. 12 (li. 10).

9. and *rihtne gost*, &c. = ib., *Et spiritum rectum innova in visceribus meis.*

12. = Ib. 13 (l. 11), *Ne projicias me a facie tua* (= *fram ðine ansiene*, l. 15).

— *min leue lauerd*, cf. Fuhrmann, p. 41.

17 seq. = Ib., *Et spiritum sanctum tuum ne auferas a me.*

18. *Sari* and *sorhfull*. Cf. La3. iii. 38, *sari & sorhful an heorte*; and see Hoffmann, p. 66, *sárig & sorhful*, Wulfst. 154/4.—*sárlíc & sorhful*, id. 273/6.—*sorhful & sárigmól*, id. 133/13.

19. *Redde*, &c. = Ps. l. 14 (li. 12), *Redde mihi laetitiam salutaris tui.*

21. *glad* and *blíðe*. Examples of the same combination are (after Mätzner, i. p. 300; ii. p. 273): *Full glade & blíðe wurrþenn*, Orm. 159.—*Well gladd & blíðe sholdenn ben*, id. 792.—*With all min herte glad and blithe*, Gower, i. 181. And vice versa: *Moyes was blíðe an[d] glad of ðis*, G. & Ex. 3671.—*be blythe and glad*, Cov. M. p. 24. The New Engl. Dict. adds (p. 924, A. 2): *His freudes was ful gladd and blíðe*, Cursor M. 11066.—Ib. 3: *bees all blythe and glad*, York Myst. xv. 86.—*the wilie Adder, blithe and glad*, Milton, P. L. ix. 625. Cf. finally: *Schleich, Ywain & Gawain, gl. & blithe*, 3674; *ful gl. & blith*, 1315, 1550, 2282; *al gl. & blyth*, 1374; *blith & gl.*, 1097.

22. *And fuste*, &c. = Ps. l. 14 (li. 12), *Et spiritu principali confirma me.*

25 seq. = Ib. 15 (li. 13), *Docebo iniquos vias tuas.*

28 seq. = Ib., *Et impii ad te convertentur.*

30. *herizen & blescien*. Cf. *god keryinde, & þene king of heuene ever bles-synde*, OE. Misc. p. 55/655 seq.

33. *ðane froure gost*. Cf. John xiv. 26, *Paracletus autem Spiritus sanctus*, &c.—Ib. xv. 26, *Cum autem venerit Paracletus, quem ego mittam vobis a Patre, spiritum veritatis*, &c.

P. 85, l. 1. Cf. p. 81/33 and 83/1.

2 seq. = Ps. l. 18 (li. 16), *Quoniam si voluisses sacrificium, dedissem utique; holocaustis non delectaberis.*

4. = Ps. xv. 2 (xvi. 2), *Dixi Domino: "Deus meus es tu, quoniam bonorum meorum non eges."*

9 seq. = Ps. l. 19 (li. 17).

11 seq. Cf. ib., *Cor contritum et humiliatum, Deus, non despicies.*

14-17. Cf. Matth. xxvi. 69-75; Mark xiv. 66-72; Luke xxii. 54-62; John xviii. 15-18, 25-27.

16. *He ziede ut*, &c. = Matth. xxvi, 75, *Et egressus foras flevit amare*.—Luke xxii. 62, *Et egr. foras Petrus fl. a.*

17 seq. Cf. the story of the "*peccatrix*" (= Mary Magdalene, after the traditional interpretation), Luke vii. 36-50, espec. 38, . . . '*Lacrymis coepit rigare pedes ejus, et capillis capitis sui tergebat, et osculabatur pedes ejus, et unguento ungebat.*—Ib. 48, *Dixit autem ad illam: "Remittuntur tibi peccata tua!"* To the whole passage, ll. 11-19, cf. also OEH. i. 157/2, *swiche teres scedde M. Magdalene, þa heo wosch ure drihtenes fet, and heo werð hire solf waschen of hire fule sunnen.*—See also OEH. ii. 65/9, *ne brin[g]ð no synful man quemerc loc, þene teares sheding for his sinnen. And wiste se[i]nte Peter and seinte Marie Magdaleine, þe mid woþe wessen hem seluen of heued synnes.*

19-22. Cf. 1 Reg. (Sam.) i., espec. 2, *Annae autem non erant liberi.*—Ib. 5, *Dominus autem concluderat vulvam ejus.*—Ib. 6, *Affligebat quoque eum aemula ejus, et vehementer angebat, in tantum, ut exprobraret, quod Dominus conclusisset vulvam ejus;* ib. 7, *Sicque faciebat per singulos annos, . . . et sic provocabat eum. Porro illa flebat, . . .* Ib. 10, *Cum esset Anna amaro animo, oravit ad Dominum, flens largiter, . . .* Ib. 19, . . . *et recordatus est ejus Dominus. Ib. 20, Et factum est post circulum dierum, concepit Anna, et peperit filium, vocavitque nomen ejus Samuel.*

32 seq. = Ps. xxxi. 8 (xxxii. 8), which continues, *in via hac, qua gradieris.*

P. 87, l. 2 seq. = Ib. *firmabo super te oculos meos.*

5 seq. Cf. p. 99/26 seq.

9. = Ps. lxxxiv. 9 (lxxxv. 8).

20 seq. Cf. Is. xlix. 14, *Et dixit Sion: "Dereliquit me Dominus, et Dominus oblitus est mei."*

21 seq. = Ib. 15, *Numquid oblivisci potest mulier infantem suum, ut non misereatur filio uteri sui? et si illa oblita fuerit, ego tamen non obliviscar tui.*

30 seq. *Dis forbet godd, &c.* Cf. Matth. vi. 25, *Ideo dico vobis, ne solliciti sitis animae vestrae quid manducetis, neque corpori vestro quid induamini.*—Ib. 31, *Nolite ergo solliciti esse, dicentes: "Quid manducabimus, aut quid bibemus, aut quo operiemur?"* (= Luke xii. 22-32).

31. *houkfull ne care-full.* Cf. notes to pp. 7/1, 11/27, 27/11, 41/24.

33. = Matth. vi. 33, *Quaerite ergo primum regnum Dei, et justitiam ejus, &c.* (= Luke xii. 31, *Veruntamen quaerite primum, &c.*).

P. 89, l. 2 seq. = Deut. viii. 3, . . . *quod non in solo pane vivat homo, sed in omni verbo, quod egreditur de ore Dei.* (Quoted Matth. iv. 4 and Luke iv. 4.).

3. *he bread, read be bread.*

5 seq. = Rom. xiv. 17, *Non est enim regnum Dei esca, &c.*

17. = Ephes. iv. 26.

23. *fareð hom.* Cf. p. 23/32 and note.

30. *lief* ought to have been translated "believe." Cf. *leueð*, 119/32.

30. = Ps. xxxi. 9 (xxxii. 9), *Nolite fieri sicut equus et mulus, quibus non est intellectus.*

33. *al swo doð fligen to sare.* Cf. Ilias xix. 25, *μῦται καθόδοι κατὰ χαλκοτύπους ὤτειλās*, and E. Voigt, Egberts von Lüttich *Fecunda Ratis*, Halle, 1889, p. 34/142 (*musca sitit morbum*), and note.

33 seq. *All ðare hwile, &c.* Cf. Job vii. 1, *Militia est vita hominis super terram.* Cf. also the Sentences of St. Bernhard, Anglia, iii. p. 62/41, *Ne harest þou here bote fiȝt, þe wiles þou art a live.*

P. 91, l. 3. *Nim ðin sweord, &c.* Is an allusion to Ephes. vi. 17, . . . *assumite et gladium spiritus, quod est verbum Dei.*

3-4 were spoken by Christ to Peter, Mark viii. 33, *Vade retro me, Satana!*

9 seq. = Prov. ix. 1, *Sapientia aedificavit sibi domum, excidit columnas septem.* A different allegorical exposition of these is given by St. Bernhard, *Sermones de tempore: De adventu Domini, ser. iii* (Migne, 183, 45/4 B), *Beatus, in quo Sapientia aedificat sibi domum, excidens columnas septem. Beata anima, quae sedes est Sapientiae. Quatenus est illa? Anima utique iusti. Merito plane, quia iustitia et iudicium praeparatio sedis tuae* (Ps. lxxxviii. 15). . . *Iustitia virtus est, quod suum est unicuique tribuens. Tribue ergo tribus quae sua sunt. Redde superiori, redde inferiori, redde aequali cuique quod debes, et digne celebras adventum Christi, parans ei in iustitia sedem suam. Redde, inquam, reverentiam praelato, et obedientiam; quarum altera cordis, altera corporis est. Nec enim sufficit exterius obtemperare maioribus nostris, nisi ex intimo cordis affectu sublimiter sentiamus de eis . . . ;* Ib. 5, *Sic et fratribus nostris, inter quos vivimus, ipso jure fraternitatis et societatis humanae consilii sumus et auxilii debitores. Haec enim volumus ut et ipsi nobis impendant: consilium, quo erudiatur ignorantia nostra; auxilium, quo juvetur infirmitas nostra . . . ;* Ib. 6, *Porro si cui forte praelatus es, huic sine dubio teneris debitor sollicitudinis amplioris. Exigit a te et ipse custodiam et disciplinam. Custodiam quidem ut possit cavere peccatum, disciplinam vero, ut quod minus cavet, minime maneat impunitum. Quod etsi nemini fratrum praeesse videris, habes tamen sub te, cui custodiam hanc et disciplinam oporteat exhiberi. Dico autem corpus tuum, quod sine dubio regendum accepit spiritus tuus. Debes ei custodiam, ut non regnet in eo peccatum, nec membra tua arma fiant iniquitati. Debes ei disciplinam, ut dignos faciat poenitentiae fructus, castigatus et subditus servituti. Longe tamen graviori et periculosiori debito tenentur astricti, qui pro multis animabus reddituri sunt rationem . . . Quod si priora quoque quatuor non defuerint, dico autem erga praelatos reverentiam et obedientiam, consilium et auxilium erga fratres, quod ad iustitiam pertinet non imparatam sedem inveniet Sapientia.—*Ib. 7, *Et fortassis hae videantur sex columnae, quas excidit in ipsa domo, quam aedificavit sibi: et septima quoque quaerenda est, si forte et eam nobis notam facere ipsa dignetur. Quid vero prohibet sicut sex in iustitia, septimam quoque intelligi in iudicio? Neque enim iustitia sola, sed iustitia, inquit, et iudicium praeparatio sedis tuae* (Ps. lxxxviii. 15).—*Denique si praelatis, et aequalibus, et inferioribus reddimus quod oportet, nihilne accipiet Deus?*

11. *βὰτ βιεῖ ὁ σεὺν ἡλὶ μῆκτες ὁ ἐμὲ ἡιερ τεφορὲν ἡαββεῖ ἰεσπεκεν, &c. ;* They are the so-called seven gifts of the Holy Spirit: *timor Domini*, p. 59; *pietas*, p. 63; *scientia*, p. 65; *consilium*, p. 71; *fortitudo*, p. 81; *intellectus*, p. 85; *sapientia*. Cf. Wulfstán's Hom. 50 seq. and 56 seq., where they are enumerated after Is. xi. 2, *Et requiescet super eum Spiritus Domini; spiritus sapientiae, et intellectus, spiritus consilii, et fortitudinis, spiritus scientiae, et pietatis; ib. 3, et replebit eum spiritus timoris Domini.*

13. *godes draðnesse, &c.* Cf. 59/19 seq. and note.

15 seq. = Gen. xxviii. 17 (the words of Jacob after his wonderful dream).

19. He is Christ, who is called *Sapientia Dei, Verbum Dei* (λόγος) in l. 18. Cf. above p. 25/14 and note.

19 seq. = John xiv. 23. It continues: *Sermonem meum servabit, et Pater meus diliget eum, et ad eum veniemus, et mansionem apud eum faciemus.*

P. 93, l. 5 seq. Cf. Gregorius in vii Psalmos poenit. Expos., Ps. xxxvii.

(Migne, 79/569 B), *Sicut jam dictum est, per ossa virtutes accipimus, quia sine eis nullum in anima robur habemus.*

11. = Ps. lxxii. 23 (lxxiii. 22).

12. *soð seggen.* See Fuhrmann, p. 52 seq.

14. = Ps. lxii. 2 (lxiii. 1). The Vulgate reads: . . . *quam multipliciter tibi caro mea.*

17. *his biliue, ðe ic . . . mid mine swote biȝatt,* is probably an allusion to Gen. iii. 19, *In sudore vultus tui vesceris pane (tuo).*

18 seq. The same request, see p. 47/14 seq.

22 seq. = 1 Cor. iii. 17, *Templum enim Dei sanctum est, quod estis vos.*

24 seq. is not "*ðar after,*" but the beginning of this verse.

28 seq. = 1 Cor. iii. 11.

31 seq. = Matth. xvi. 16.

P. 95, l. 2-14. Cf. note to p. 91/9.

9. *beloked* ought to have been translated "looks to."

10. *wiðinnen and wiðuten.* See *wiþþinnen and wiþþutenn*, Orm. 1603, 12156, and cf. Fuhrmann, p. 36.

ðe is alre kiningene kyng, is the biblical *rex regum*. Cf. 1 Tim. vi. 15; Apoc. xvii. 14, xix. 16. It occurs again on p. 141/26. For more examples see Mätzner, i. p. 416.

20. *spiraculum vite* is taken from Gen. ii. 7.

22. *al swo hie ðe is godes aȝen anlicnesse.* Cf. Gen. i. 27, *Et creavit Deus hominem ad imaginem suam*, etc.—Sap. ii. 23, *Quoniam Deus creavit hominem inextermabilem, et ad imaginem similitudinis suae fecit illum.*—Sirach xvii. 1, *Deus creavit de terra hominem, et secundum imaginem suam fecit illum.*

24. *on hungre & on ðurste.* Cf. OE. *hunger & þurst*, Gen. 802; Guth. 246; Cri. 1661.—ME. (Mätzner, ii. p. 525): *hunger & þurst*, OEH. i. 33.—*þ. & h.*, ib. 79.—*chele & h., þ. & stench*, ib. ii. 173.—*All hiss hunnergerr & hiss þrisst*, Orm. 5688.—*ne honger ne þorst*, Ayenb. p. 75.—*Of hard hongur & þirst*, Alex. & Dind. 1028.—*hounger & þurst*, Harr. of Hell, 50 (Digby MS.).—I add from Orm., *Wiþþ chele & þrisst & hunnergerr*, 1615.—*Wiþþ pine off þ. & h.*, 3735.—*Wiþþ swinne, wiþ h., & wiþþ þ.*, 5524.—*þiss h. & tiss þ.*, 5682.—*I chele, i þ., inn h.*, 18179.

26. *þat he wot ðe wot alle þing.* Cf. p. 75/2, *He it wot, ðe all wot*, and 143/4.

30. *non swo god leiȝe se teares.* Cf. Anselmus, Medit. in Ps. Miserere (Migne, 158/826), *lava lacrymarum lixivio calido et amaro per singulas noctes conscientiae meae stratum.*

31 seq. Contains an allusion to the parable of the royal marriage feast, Matth. xxii. 1-14.—*ðat faire scrud of charite* is the *vestis nuptialis*, verse 11 seq. Cf. Godefridi Abbatis Hom. domin. aestivales, hom. lxxxix (Migne, 174/615), *Sancti Patres et doctores per vestem nuptialem intelligendam esse dixerunt veram et perfectam charitatem, quod et nos credimus et intelligimus.*

P. 97, l. 7. *on his fader swiðer hand.* Cf. the Apostolic Creed, *Sedet ad dextram Dei Patris omnipotentis.*

18. *wat wel.* Cf. Fuhrmann, p. 56.

19 seq. = Ps. lxxv. 3 (lxxvi. 2).

21 seq. = Gal. v. 17.

25 seq. = Ib. *haec enim sibi invicem adversantur, ut non q., etc.*

P. 99, l. 3. *to healden and to habben.* Cf. Fuhrmann, p. 28.

6 seq. are an allusion to the song of the angels, Luke ii. 14, . . . *et in terra pax hominibus bonae vol.*

10. seq. = Ps. cxviii. 165 (cxix. 165).

14 seq. See Matth. x. 5 seqq., Luke x. 1-16.

16 seq. = Matth. x. 12, *Intrantes autem in domum, salutate eam, dicentes: "P. h. d.!"* and Luke x. 5, *In quacunque domum intraveritis, primum dicite: "P. h. d."*

18-20. Cf. ib. 6, *Et si ibi fuerit filius pacis, requiescet super illum pax vestra; sin autem, ad vos reuertetur.*

23 seq. Cf. Hugo of St. Victor, *De Anima*, l. iv. c. 13 (Migne, 177/185 B), *Contra quem [viz. diabolus] et ejus satellites pater idem, . . . domum suam forti custodia muniens, Prudentiam in primo aditu constituat, quae discernat quid sit admittendum, quid vitandum, quid excludendum.* See above, note to p. 17/12, on this allegory. (The father is the soul, the house is the conscience.)

P. 101, l. 7 seq. = Matth. xii. 34; Luke vi. 45.

17 seq. = Matth. x. 16.

19. is taken from the *Physiologus*. Cf. Lauchert, *Geschichte des Phys.*, Strassburg, 1889, and Reinsch, *Le Bestiaire*, Leipzig, 1890. The Greek text (Lauchert, p. 243/34 seq.) says:—Τετάρτη φύσις τοῦ ὄφεως. ὕταν ἐπέλθῃ αὐτῷ ἄνθρωπος, θέλων αὐτὸν ἀποκτείνει, τὸ σῶμα αὐτοῦ ὅλον εἰς θάνατον παραδίδωσι, τὴν κεφαλὴν μόνην φυλάσσων. But the following moral application is quite different from that of our author. The Latin translation (in Cahier et Martin, *Mélanges d'Archéologie*, iv, Paris, 1856, p. 68 seq.) runs, *De IV. natura serpentis. Quando venerit homo et voluerit occidere eum, totum corpus tradit, caput autem custodit.* Cf. also OEH. ii. 195/17 seq., *Est equidem genus serpentum quod, cum timet periculum, occultat caput sub corpore, et corpus obicit periculo.*

33. = Ps. xvi. 8 (xvii. 8).

P. 103, l. 1 seq. *scild me fram alle ðes kennes eueles ðe cumeð fro ðe dieule* is a variation of the text, ib. 9, *a facie impiorum, qui me afflixerunt.*

6. *bien* is to be supplied as on p. 117/6, 139/4, 147/6.

Supply *þolize* after *harm*.

12. *Syon, þat is tokued "Sceawinge."* This interpretation of שִׁיֹן is given by Hieronymus, *Liber de Nominibus Hebraicis* (Migne, 23/863), *Sion, specula, vel speculator, sive scopulus.*—Id. *De Situ et Nomin. Loc. Hebraic.* (l. c. p. 970), *Sion, mons urbis Jerusalem.*—Since Austin it is generally interpreted "*Speculatio*" (cf. e. g. Ælfric, *Hom.* i. p. 210, *Síon is án dún, and heo is gecweden "Scéawung-stów"*), and mystically used of the soul or the Church; but in none of the Fathers I have found the same application as in our author.

14 seq. A similar idea occurs in Boetius, *Consolatio philosophiae*, lib. v (ed. R. Peiper, Lipsiae, 1871, p. 141/67), *Unde non praevidentia sed providentia potius dicitur, quod porro a rebus infimis constituta quasi ab excelso rerum cacumine cuncta prospiciat.*

23. *ðo werewede gastes ðe waitið ðo soules hier bauen on ðe wolkne.* Cf. Wulfstán's *Hom.* xlviii. p. 248/23, *ne cépð nán hungrig man náfre his gereordes ná swýðor, þonne þá sceocan dóð þære sáwle. árest stæpð sé móðiga deofol tó mid his gesilce and wyle wið þínre sáwle campian and þe upgebréðan élc þéra þinga, þe þú wið god ágylte . . . eall hyt býð þær cūð, and býð mycel gewinn betwéox deostum and englum. gif þéra misdæda béoð*

má, þonne þára óðra, þonne willað þá deoflu habban þá geswenetan sáwle; gif þær bód gemette má þára góðra weorca, þonne þára óðra, þonne underfód þá euglas þá eadigan sáwle mid myclum lofsange and hig gebringað tó écre blisse. symle þú scealt, lá geornfulla godes cempa, understandan, þæt þú hæfst wið strangne gemáne. eall þis lyft ys full helliera deofla, þá geondscriðað ealne middangeard, &c. The same idea is also found in the beginning of the Old High German poem *Muspilli* (after Braune, *Ahd. Leseb.*³ p. 78):—

*uanta sâr sô sih diu sêla in den sind arhevit,
enti si den lîkhamun likkan lâzzit,
sô quimit ein heri fona himilzungalon,
5 daz andar fona pekke : dâr págant siu umpi.*

*uanta ipu sia daz Satanazses kisindi kiunimut,
daz leitit sia sâr dâr iru leid uiridit,*

10 *in fâir enti in finstrî, daz ist rehto virinlih ding.*

Cf. also Skeat, *Notes to Piers Plowman*, p. 36/127.

24. *on ðe wolkne*, would best be translated by “*in the welkin*.”

25. *ne* should probably be corrected into *ðanne*. Cf. foot-note 11.

26. *Quia nullum malum impunitum*. Cf. Innocentii III, papae, *De Contemptu mundi, sive de miseria conditionis humanae*, lib. iii, c. 15 (Migne, 217/745), *Ipse est iudex justus, . . . qui . . . nullum malum praeterit impunitum, &c.*

28. This is the beginning of an antiphona, used, “*In festo unius virginis non martyris, in laudibus*.” See *Breviarium ad usum insignis ecclesiae Eboracensis*, vol. ii. p. 66 seq. (Surtees Society, vol. lxxv, 1883). It runs on, *quam tibi dominus preparavit in eternum. Hec est virgo sapiens quam dominus vigilantem invenit*.

P. 105, l. 6. = Ps. lxxxviii. 15 (lxxxix. 14). The Vulgate has *tuae* instead of *ejus*. But cf. xvi. 2 (xvii. 2), *justitia et iudicium correctio sedis ejus*.

7 seq. *Anima justi, &c.* This sentence is frequently quoted as a biblical one by the Fathers (e.g. St. Austin, Gregory, Paschasius Radbertus, Bernhard, &c.), and seems to be an early (Itala?) translation of Prov. xii. 23, where the LXX have: Ἀνὴρ συνετὸς θρόνος αἰσθήσεως.

12 seq. = Ps. cxlii. 2 (cxliii. 2).

16. The “bright angel” is Lucifer. Cf. above, note to p. 5/8.

17. *hie brohte Criste to ðe deaðe*. Cf. Zupitza, *Engl. Stud.* xiii. p. 390/442.

18. *Morte morieris* = Gen. ii. 17.

18 seq. *Ne scall ðar non atbersten, &c.* Cf. note to p. 7/19.

20 seq. *wandian* means “*vereri, negligere, to be afraid of, to avoid*.”

22. = 1 Cor. xi. 31, *Quod si nosmetipsos dijudicemus, non utique judicemur*.

30. *Mihi vindictam*. Cf. note to p. 77/17.

33. *Ne dieuel ne mann*. Cf. OE. *deofla & monna*, *Cri.* 1628.

P. 107, l. 5 seq. Cf. the book *De Anima*, l. c. (see note to p. 99/23), *Secus hanc [viz. Prudentiam], Fortitudo locetur, ut hostes, quos Prudentia venire nuntiaverit, repellat*.

7. Cf. Ps. lx. 4 (lxi. 3), *Deduxisti me, quia factus es spes mea: turris fortitudinis a facie inimici*.

13. The semicolon after *þing* is wrong, for *oðer* means here “either.” In the translation read accordingly: “overdone thing on either side.”

18 seq. Cf. Pricke of Consc. 7481, *Bot als a bathe of water, nouthen hate ne cald*.—For the same combination cf. OE. *hát & ceald*, Dan. 377; Dòm. 106; Sat. 132; and Mätzner, i. p. 388: *ne to chald ne to hot*, Ayenb. p. 153.—*oder allunge cold, oder hot mid alle*, Ancr. R. p. 400.—*ne wel chald be poer, ne wel hot*, Ayenb. p. 170. & *chald & hot*, ib. p. 139.—*þe hattore loue, þe caldore care*, Holy Rood, p. 143.—*Wiþþ hat & kald*, Orm. 3733.—*hang in colde & in hote*, Langt. p. 50.—Id. ii. 437: *Hot & cold*, Harr. of Hell, 50.—*Of cold of hot*, Gower i. 36.—*Neiþer in hoot ne coolde*, Hymns to the Virgin, p. 46.

P. 109, l. 1 seq. Cf. above note to p. 7/19.

4. *ealde & junge*. Cf. R. Meyer, p. 287; Breul, Sir Gowther, p. 192/758; Kaluza, Libeaus Desconus, p. 177/952. Brandl, Thomas of Erceldoune, gives other specimens of coupled contrasts on p. 137/423.

5. On *hwader . . . ðe . . . ðe* cf. Mätzner, Engl. Gr.³ iii. p. 388 seq.

6. *ðe heui ðe liht*. Cf. Orm. 4500, . . . *itt iss nohht lihht To betenn hefti sinne*.

7. Cf. Philip. ii. 8, . . . *factus obediens usque ad mortem, mortem autem crucis*.

19 seq. *hie falled mid ða blinde in to ðan pette*, &c. Cf. Matth. xv. 14, *Sinite illos! caeci sunt, et duces caecorum. Caecus autem, si caeco ducatum praestet, ambo in foveam cadunt*.—Luke vi. 39, *Dicebat autem illis et similitudinem: "Numquid potest caecus caecum ducere? Nonne ambo in foveam cadunt?"*

20 seq. = Is. lvi. 10, *Speculatores ejus caeci omnes, nescierunt universi; canes muti non valentes latrare, videntes vana, dormientes, et amantes somnia*.—Earlier, Hieronymus, Comment. in Isaiam, lib. xv. c. 56 (Migne, 24/563 seq.), combines this passage with those words of Christ.

22 seq. *For ðe luue of godd*, &c. I do not understand this sentence, nor am I able to find out its connection with the preceding one.

24 seq. Cf. Gen. xv. 6, *Credidit Abram Deo, et reputatum est illi ad justitiam*.—Ib. xii. 3, . . . *Atque in te benedicentur universae cognationes terrae*.—Ib. xxii. 18, *Et benedicentur in semine tuo omnes gentes terrae, quia obedisti voci meae*.

27. = Gen. xii. 1, *Dixit autem Dominus ad Abram: "Egredere de terra tua, et de cognatione tua, et de domo patris tui; et veni in terram, quam monstrabo tibi."*

32 seq. Cf. the same allegorical application by Ambrosius, De Abraham, lib. i. c. ii. 4 (Migne, 14/443), *"Exi de cognatione tua:" consideremus ne forte hoc sit exire de terra sua, de hujus terrae, hoc est, de corporis nostri quidam commoratione egredi; . . . et de illecebris et delectationibus corporalibus quas velut cognatas animae nostrae dixit, quam compati necesse est corpori, donec ejus colligata vinculo adhaeret. Ergo exire de conversatione terrena, et saecularibus oblectamentis et superioris vitae moribus atque actibus debemus; ut non solum loca, sed etiam nosmetipsos mutemus. Si cupimus adhaerere Christo, deseramus corruptibilia. Sunt autem corruptibilia in nobis caro, delectatio, vox obnoxia passionibus corporalibus, &c.*—Beda, Hexaëmeron, lib. iii (Migne, 91/137), *Nam et hoc quod ille jussus exiit de terra et cognatione et de domo patris sui, universis promissionis ipsius filiis, in quibus et nos sumus, constat imitandum. Egredimur quippe de terra nostra, cum carnis voluptates abdicamus; de cognatione nostra, cum vitiis omnibus cum quibus*

nati sumus, in quantum hominibus possibile est, nos exuere studemus ; de domo patris nostri, cum ipsum mundum relinquere cum principe suo diabolo vitae coelestis amore contendimus.—Idem, in Pentateuchum Comment. Genesis, c. xii (l. c. 230), Ad illius quoque exemplum nobis exeuendum est de terra nostra, id est, de facultatibus hujus mundi. Et de cognatione nostra, de conuersatione et moribus, vitiisque prioribus, quae nobis a nativitate velut consanguinitate conjuncta sunt. Et de domo patris nostri, id est, de omni memoria mundi hujus velut gentilitate, ut renuntiantes possimus dilatari in populum Dei, et terram coelestis repromissionis cum aduenerit tempus, introduci.—The same Isidorus, quoted by Walafrid Strabo, Glossa ord. (Migne, 113/116), Gen. c. xii.—Cf. finally Alcuini Interrogationes Sigeuulfi in Genesin (Anglia, vii. p. 41), [CLIV.] Quid in tribus illis egressionibus intelligendum est, in quibus praecipitur a Domino Abrahae ut egrediatur de terra sua, et de cognatione sua, et de domo patris sui? R[esponsio]. Nihil aliud nisi nobis egrediendum esse de terreno homine, et de cognitione vitiorum nostrorum, et de domo patris, id est, mundo, qui diaboli domus dicitur, ut in Psalmo: Obliviscere populum tuum, et domum patris tui [Ps. xlv. 11].

34. *iboren & ec ifedd.* Cf. Mätzner, iii. p. 24: *boren & yfed*, Lyr. P. p. 110. P. 111, l. 4 seq. = John xii. 31.

9. *ðat lond of ðare heuenliche Ierusalem.* Cf. Gal. iv. 26, *Illu autem, quae sursum est Jerusalem, libera est, quae est mater nostra.—Heb. xii. 22, Sed accessistis ad Sion montem, et civitatem Dei viventis, Jerusalem coelestem, . . .—Apoc. iii. 12, . . . Et nomen civitatis Dei mei novae Jerusalem, quae descendit de coelo a Deo meo, . . .—Ib. xxi. 2, Et ego Ioannes vidi sanctam civitatem Jerusalem novam, descendentem de coelo a Deo, . . .*

9 seq. Cf. Gen. xxii. 1, *Quae postquam gesta sunt, tentavit Deus Abraham, et dixit ad eum: "Abraham, Abraham!" At ille respondit: "Adsum."—Ib. 2, Ait illi: "Tolle filium tuum unigenitum, quem diligis, Isaac, et vade in terram visionis; atque ibi offeres eum in holocaustum super unum montium, quem monstravero tibi."*

13. *be his rihte spuse, viz. Sara.*

13 seq. *ðat was biȝeten on his michcle ielde.* Cf. Gen. xxi. 5, *Cum centum esset annorum; hac quippe aetate patris, natus est Isaac.*

14. *Isaac, þat is, blisse.* Cf. Beda's Hexaëmeron, lib. iv (Migne, 91/185), *Isaac interpretatur Risus sive Gaudium.*

26 seq. See John xi. 1 seq.

27 seq. That Lazarus was raised from two deaths is also said in the Blickling Homilies, p. 77/8 seq., & *þá unlædan noldan geþencean þæt Drihten hine mihte eft áwecean, swá hé hine ár of sáwle deápe áwehte þurh þone mægenþrym.*

28 seq. See John viii. 3-11.

31 seq. See Matth. xxvi. 58, 69-75; Mark xiv. 54, 66-72; Luke xxii. 54-62; John xviii. 15-18, 25-27. Especially Luke xxii. 61, *Et conversus Dominus respexit Petrum . . .; ib. 62, Et egressus foras Petrus flevit amare.*

33 seq. See Luke xxiii. 39-43.

P. 113, l. 1. Cf. ib. 43, *Et dixit illi Jesus: "Amen, dico tibi, hodie mecum eris in paradiso!"*

4. = Luke vi. 36, *Estote ergo misericordes, sicut et Pater vester misericors est*

5 seq. = Matth. v. 7. *Consequentur* is the wanting word.

8. seq. = Ps. lxxxiv. 11 (lxxxv. 10).

9. Soð, þat is, gold. Cf. 1 John v. 6, . . . *Et spiritus est, qui testificatur, quoniam Christus est veritas.*

12. The following allegory of the four Virtues, disputing before God about man's redemption, was a favourite subject of medieval literature. Cf. *Zeitschrift für deutsches Alterthum*, xvii. 43 seq., xxi. 414, xxiii. 184, xxiv. 389, xxv. 128; Herrig's *Archiv für das Studium der neueren Sprachen*, xxxiii. Jahrgang, 62. Band, p. 376-379; E. Schröder, *Das Anegeenge* (Quellen u. Forschungen, xlv.), Strassburg, 1881, p. 55 seq.; C. Raab, *Über vier allegor. Motive in der lat. u. deutschen Lit. des Mittelalters*, Leoben, 1885 (Programm); *Speculum vitae humanae*, ed. minor, Halle, 1889 (Braune's Neudrucke, nr. 79 und 80), p. xxxi seq.; Skeat, *Notes to Piers Plowman*, p. 405/120.—In our text the tale occurs for the first time in ME. literature; later on we find it in:—

(1) The Romance of Chasteau d'Amour, a metrical version of Robert Grosseteste's French poem by "a munk of Sallay;" edited from the Egerton MS. 927 by M. Cooke for the Caxton Soc. (No. 15, R. Grossetete *Carmina Anglo-Normannica*. R. G.'s Chasteau d'Amour, &c.), London 1852, p. 133 seq. The allegory is on p. 138/148 seq.

(2) Castel off Loue, another version of the same, ed. from the Vernon and the Add. MS. 2283 of the Brit. Mus. by R. Fr. Weymouth for the Philol. Soc., London and Berlin, 1864 (see our story p. 13/275 seq.), and in the Minor Poems of the Vernon MS. ed. by Horstmann, for the E.E.T.S. On these two versions see Haase, "Die altengl. Bearbeitungen von Grosseteste's 'Chasteau d'Amour' verglichen mit der Quelle," in *Anglia*, xii. p. 311 seq., espec. p. 325 seq.

(3) The Cursor Mundi, ed. Morris, part ii. p. 549/9517 seq. (= pt. v. p. 1664).—Cf. Haenisch, *Inquiry into the sources of the "Cursor Mundi"*, Dissert. Breslau, 1884, p. 23 seq. [now in Part vii of the C. M.].

(4) Will. Langland's Vision of Piers the Plowman, ed. Skeat, vol. ii, B-text, passus xviii. p. 328 seq. verse 112-227, and p. 341 seq. verses 406-424; vol. iii, C-text, pass. xxi. p. 373 seq. verses 117-239, and p. 393 seq. verses 453-471.

(5) De Principio Creationis Mundi, a poem of 440 short rhyme-pairs, edited from the Ash. MS. 61 by Horstmann, *Altengl. Legenden, Neue Folge*, Heilbronn, 1881, p. 349 seq. The allegory begins with verse 223.

(6) In Lydgate's *Life of our Lady*, late published in "English Religious Literature," No. 2, London 1871.

(7) The eleventh play, "The Salutation and Conception" of the Coventry Mysteries, ed. Halliwell, "*Ludus Coventriae*," London, 1841, p. 105 seq.

(8) The Morality of the Castel of Perseveraunse. Cf. ten Brink, *Geschichte der engl. Litter.* ii. 311 seq.; Pollard, *English Miracle Plays, &c.* Oxford, 1890, pp. xlvi, 64, and 197.

(9) Walter Kennedy's Poem "The passion of Christ," ed. by D. Laing in *The Poems of Will. Dunbar*, vol. ii. Edinb. 1834, p. 97 seq. The story is told in str. 5-7, p. 101 (cf. note p. 450).

(10) A prose translation of the *Speculum Vitae Christi*, ed. by Will. Hone, *Ancient Mysteries*, London, 1823, p. 73 seq. as "Council of the Trinity" from a vellum MS. in his possession.

18. See Gen. ii. 17, *De ligno autem scientiae boni et mali ne comedas. In quocumque enim die comederis ex eo, morte morieris.*

22. = Gen. i. 26, where *nostram* is added.

34. Cf. p. 7/20 and note.

P. 115, l. 5. *ðin handiwerce*. Cf. note to p. 13/7.

8. *welle of alle godnesse*. Cf. OEH. ii. 199/5, *ure drihten . . . þe is alre lemene fader and welle of alle mihtin*.

29. Cf. above, p. 67/9.

31 seq. Cf. above, note to p. 109/25.

33. = Ps. cxxxi. 11 (cxxxii. 11).

P. 117, l. 2. = Ps. ii. 7, which continues *es tu, ego hodie genui te*.

5. Cf. note to p. 25/14, and Ælfric's Hom. ii. 6, . . . *and his Wisdóm, þæt is, his Sunu, wæs ðfre of him ácenned, búton álcere méder. þeos ácennednys, þe wé nú tó-dæg wurðiað, wæs of eorðlicere méder, búton álcum eorðlicum fæder*.

8. = Ps. ii. 8, *Postula a me, et dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae*; ib. 9, *Reges eos in virga ferrea, &c.*

12 seq. are taken from Ps. xxxix. 7-9 (xl. 6-8) and Heb. x. 5-10, where the passage is applied to Christ. The Vulgate has (Ps. xxxix.), 7, *Sacrificium et oblationem noluisti; aures autem perfecisti mihi. Holocaustum et pro peccato non postulasti*; ib. 8, *Tunc dixi: "Ecce venio! In capite libri scriptum est de me*; ib. 9, *Ut facerem voluntatem tuam; Deus meus, volui, et legem tuam in medio cordis mei*.—Heb. x. 5, *Ideo ingrediens mundum dicit: "Hostiam et oblationem noluisti; corpus autem aptasti mihi;"* ib. 6, *Holocaustomata pro peccato non tibi placuerunt*; ib. 7, *tunc dixi: "Ecce venio;"* in capite libri scriptum est de me, "ut faciam, Deus! voluntatem tuam;" ib. 8, *Superius dicens: "Quia hostias, et oblationes, et holocaustomata pro peccato noluisti, nec placita sunt tibi," quae secundum legem offeruntur*; ib. 9, *Tunc dixi: "Ecce! venio, ut faciam, Deus! voluntatem tuam."* Aufert primum, ut sequens statuatur; ib. 10, *In qua voluntate sanctificati sumus per oblationem corporis Jesu Christi semel*.

21. *te bien hersum godd anon to ðe deaðe*. Cf. note to p. 109/7.

22. = Ps. lxxxiv. 11 (lxxxv. 10).

24. = Ib. 12 (11).

26. = Gen. iii. 17.

28. = Ps. lxxxiv. 2 (lxxxv. 1).

28 seq. = Luke i. 28, *Et ingressus Angelus ad eam dixit: "Ave, gratia plena! Dominus tecum! Benedicta tu in mulieribus!"* This is confused with the words of Elizabeth, ib. 42, *"Benedicta tu inter mulieres, et benedictus fructus ventris tui!"* as we find it still in the *Ave Maria* of the Roman Church.

34. *he ðe was wisdom him self*. Cf. note to p. 25/14.

34 seq. This parallel between Eve and St. Mary is very frequent in the Fathers. Cf. Skeat, *Notes to Piers Plowman*, p. 151/250; Schröder, *Das Anegenge*, Strassburg, 1881 (QF. xlv), p. 64; Breul, *Engl. St. xiv*. 406/10.

P. 119, l. 1 seq. The forbidden tree of paradise and the holy cross are contrasted earlier in the *Evangelium Nicodemi*, pars ii (*Descensus Christi ad inferos*), c. vii (Tischendorf², p. 401), where Inferus says to Satan: "*Illas tuas divitias quas acquisieras per lignum praevaricationis et paradisi amissionem, nunc per lignum crucis perdidisti, &c.*" They are also compared in OEH. i. 129/9: *ac him þukte bicumelic þet we, þe weren þurh þe treo forgult in to helle, weren eft þurh þet treo of þere rode alesede*.

6. *ðane calde dieuel*. Further examples of this and similar expressions are

given by Mätzner, i. p. 60/5 and 608 (*He . . . schrencte þen alde deouel*, Leg. St. Kath. 1189).

he was hersum. Cf. note to p. 109/7.

9. *mid his eizene iseik.* Cf. Zupitza, Engl. Stud. xiii. p. 392/458, and in our text 125/9 and 16.—On this contrast between Adam and Christ, cf. Schröder, l. c.

21. *On ða watere, &c.* Cf. Ælfric, Hom. ii. 260/14: *þæt wæter witodlice wæs ðre fulluht, on ðám béoð áðwogene ðeoda meniga fram fyrmlicere synne ðæs frumsceapenan mannes.*—OEH. i. 283/31: *þe water þat te world wesch of sake and of sunne.*—The Pearl, 652:—

*þe water is baptem, þe soþe to telle,
þat folged þe glayue so grymly grounde,
þat waschez away þe gyltez felle,
þat Adam wythinne deth vus drounde.*

For further parallels cf. Elard Hugo Meyer, *Völuspa*, Berlin, 1889, p. 121 seq.

26. *he ðe was soð lif.* Cf. John xiv. 6, *Dicit ei Jesus: "Ego sum via, et veritas, et vita,"* &c.

29 seq. = Matth. xvii. 5.

P. 121, l. 1 seq. Cf. John xiv. 3, "*Et si abiero, et praeparauero vobis locum, iterum venio, et accipiam vos ad me ipsum, ut, ubi sum ego, et vos sitis.*"

6. *flū* was to be expanded as *flum*, see Mätzner, ii. p. 144, who gives numerous examples of the phrase *flum Jordan*. Cf. also Zupitza, Notes to Guy, p. 428/8712.

6 seq. = Matth. iv. 17, *Exinde coepit Jesus praedicare, et dicere: "Poen.,"* &c.

12. I have not succeeded in finding this passage, but cf. Ambrosius, Sermo xxv (Migne, 17/677), *Poenitentia est et mala praeterita plangere, et plangenda iterum non committere.*—Gregorius, Homil. in Evangelia, lib. ii. hom. xxxiv (Migne, 76/1256), *Poenitentiam quippe agere est et perpetrata mala plangere, et plangenda non perpetrare.* Both are quoted by Vincentius Bellovacensis in his *Speculum Morale*, lib. iii, pars x, distinctio 1 (edition of the Benedictines, Duaci 1624, tom. iii, p. 1405).

15 is found in the Pseudo-Augustinean Book, *De vera et falsa poenitentia*, c. xix (Migne, 40/1128), *Poenitere enim est, poenam tenere: ut semper puniat in se ulciscendo, quod commisit peccando.*

17-23 is again a quotation from an unknown source.

25. *ðe* is construed ἀπὸ κοινοῦ as object to *nacoured* and subject to *is forð zegan*.

30 seq. The author here gives a popular etymology of *andetnesse*, which must be attributed to, and is easily explained by, his dialect. In Old English, of course, *andetnes*, *and(h)ettan* (on which cf. Paul-Braune's *Beiträge*, vii. 121 seq.) had nothing to do with *undyttan*.

P. 123, l. 1. Is. xliii. 26, where the Vulgate reads, *narra, si quid habes, ut justificeris*, but the LXX, λέγε σὺ τὰς ἀνομίας σου πρὸς τὸν θεόν, ἵνα δικαιωθῇς.

4 seq. are taken again from the Pseudo-Augustinean Book, *De vera et falsa poenitentia* (cf. above note to 121/15), c. x (Migne, 40/1122), *Sed qui per vos peccastis, per vos erubescatis. Erubescencia enim ipsa partem habet remissionis, &c.*

7 seq. Cf. *ib.*, *Fit enim per confessionem veniale, quod criminale erat in operatione.*

10 seq. = Ps. cv. 1 (cvi. 1), cvi. 1 (cvii. 1), cxvii. 1 (cxviii. 1), cxxxv. 1 (cxxxvi. 1). It ends: *quoniam in saeculum misericordia ejus.*

14 seq. *We findeð on ðe hali write, &c.* The same book is meant as above sub 4, c. x, *Tanta itaque vis confessionis est, ut si deest sacerdos, confiteatur proximo. Saepe enim contingit, quod poenitens non potest confiteri coram sacerdote, quem desideranti nec locus nec tempus offert. Et si ille cui confitebitur potestatem solvendi non habet, fit tamen dignus venia, ex desiderio sacerdotis, qui socio confitetur turpitudinem criminis. . . Unde patet Deum ad cor respicere, dum ex necessitate prohibentur ad sacerdotes pervenire. Saepe quidem eos quaerunt sani et laeti: sed dum quaerunt et antequam perveniant ad eos, moriuntur.*

21 seq. Cf. Sirach v. 5, *De propitiatio peccato noli esse sine metu, neque adjicias peccatum super peccatum.* Ib. 6, *Et ne dicas: "Miseratio Domini magna est, multitudinis peccatorum meorum miserebitur."*

27. *ne beneðen . . . , ne abuuen.* Cf. OE. *ufan & neoðone*, Gen. 375; Met. 20/141.—Mütznér, i. p. 9 has: *Her bineðen & zund abuuen*, Gen. & Ex. 9.—*What above, what bynethe*, Pop. Sc. 87.—*Bathe fra aboven & fra byneþe*, Hamp. 611.—Id. 255: *buuen ba & bineoðen*, St. Marher. p. 4.—*Brod ase scheld buuen . . . & neruk bineoðen*, Ancr. R. p. 390.—*buuen, & eft seodðen bineoþen*, La3. iii. 15.—*bothe aboven & benethen*, Maund. p. 158.—*His hore bineðe & him abuuen*, Gen. & Ex. 4081.—*Ofte heo weren buuene, & ofte binoðen*, La3. i. 160.—*He is buuen us & binoþen*, OEH. 165.—Ib. 362: *buuen ba & bineoðen*, St. Marher. p. 4.—*He is buuen us & bineþen*, Mor. Ode, st. 44.

28. *wat wel.* Cf. Fuhrmann, p. 56.

32 seq. = Is. lii. 11.

P. 125, l. 1 seq. = Ps. cxviii. 11 (cxix. 11).

4 seq. Cf. Luke ii. 19, *Maria autem conservabat omnia verba haec, conferens in corde suo.*

7. = Matth. v. 8.

9 seq. Cf. Augustinus, De Sermone Domini in monte sec. Matthaeum, lib. ii. c. ii. 8 (Migne, 34/1232), *Quam ergo stulti sunt qui Deum istis exterioribus oculis quaerunt, cum corde videatur, sicut alibi scriptum est, "Et in simplicitate cordis quaerite illum" (Sap. i. 1). Hoc est enim mundum cor, quod est simplex cor: et quemadmodum lumen hoc videri non potest, nisi oculis mundis; ita nec Deus videtur, nisi mundum sit illud quo videri potest.*

14 seq. Cf. Liber de Spiritu et Anima, c. xxxviii (Migne, 40/809), *Ratio est quaedam vis animae, quae omnia discernit et judicat; . . . Intellectus est rerum vere existentium perceptio.*

23. *sunne & mone.* Cf. Meyer, p. 287.

28 seq. = Ps. ii. 12, *Apprehendite disciplinam, ne quando irascatur Dominus, et pereatis de via justa.*

P. 127, l. 3. *ða ane rihte weiþ þe gað to heuene.* Cf. 2 Pet. ii. 15, *Dere- linquentes rectam viam erraverunt.*

6 seq. = Is. vi. 10, *Excaeca cor populi hujus, et aures ejus aggrava, et oculos ejus claudet; ne forte videat oculis suis, et auribus suis audiat, et corde suo intelligat, et convertatur, et sanem eum.*

10. *þat ðe blinde latt ðane blinde.* Cf. note to p. 109/19, and Matth. xxiii. 16, *Vae vobis, duces caeci!* Ib. 24, *Duces caeci, &c.* Rom. ii. 19, con-

fidis te ipsum esse ducem caecorum, &c. Ib. 21, *Qui ergo alium doces, te ipsum non doces; qui praedicas non furandum furaris, &c.*

11 seq. *and ec he him lareð, &c.* Cf. Wulfstán's Hom. 55/23, *cweþað éac tó worde þá, ðe syndan stunte, þæt mycel forhæfednes lýtel behealde, ac þæt mete wære mannum gescapen tó ðám ánum, þæt men his scoldan brúcan, and wimman éac tó hámede þám, ðe þæs lyste.*

12. *ne for wifmanne, ðe godd hæuð ȝescapen manne to ȝemoane.* Cf. Gen. ii. 18, *Dixit quoque Dominus Deus: "Non est bonum, esse hominem solum; faciamus ei adiutorium simile sibi."* For the alliteration cf. Mätzner, ii. p. 353: *Monnes imone*, OE. Misc. p. 100.—*wythoute mannes ymone*, Shoreh. p. 118.—*of monnes imeane*, Hali Meid. p. 25.

17 seq. = Ps. xii. 4 (xiii. 3), *Illumina oculos meos, ne unquam obdormiam in morte; ib. 5, ne quando dicat inimicus meus: "Praevalui adversus eum!" Qui tribulant me, exultabunt, si motus fuero.*

20. *ðe heizere hand.* See Mätzner, ii. pp. 418/2 b and 459/6.

20 seq. = Ps. cxviii. 66 (cxix. 66), which ends, *quia mandatis tuis credidi.*

28 seq. = Matth. v. 39, "*Ego autem dico vobis, non resistere malo; sed si quis te percusserit in dexteram maxillam tuam, praebe illi et alteram.* Ib. 40, *Et ei, qui vult tecum iudicio contendere, et tunicam tuam tollere, dimitte ei et pallium!* Ib. 41, *Et quicumque te angariaverit mille passus, vade cum illo et alia duo!*"—Luke vi. 29, "*Et qui te percutit in maxillam (unam), praebe (illi) et alteram. Et ab eo, qui aufert tibi vestimentum, etiam tunicam noli prohibere.*"

32 seq. *wisdom hit sade, viz. Christ.* Cf. note to p. 25/14.

P. 129, l. 1. *wið-uten senne one.* Cf. 51/11, and note.

2 seq. = Prov. xvi. 32, which goes on, *et qui dominatur animo suo, expugnatore urbium.*

7. *on ðe smec-huse of ðine likame.* Cf. (?) Sap. ii. 2, *Quoniam fumus flatus est in naribus nostris; et sermo scintilla ad commovendum cor nostrum; Ib. 3, qua extincta, cinis erit corpus nostrum, et spiritus diffundetur tamquam mollis aer, &c.*

14. *maidenhad, ðe folzið ðe hali lombe.* Cf. Apoc. xiv. 4, *Hi sunt, qui cum mulieribus non sunt coinquinati; virgines enim sunt. Hi sequuntur Agnum quocunque ierit.*

16 seq. *Hie behet maidenhad to healden.* Cf. note to p. 55/5.

17. *and hie wel it ȝelaste.* According to the traditional doctrine of the Fathers, St. Mary remained a virgin after she was married to Joseph.

19 seq. Cf. Matth. xix. 11, *Qui dixit illis: "Non omnes capiunt verbum istud, sed quibus datum est. Ib. 12, . . . et sunt eunuchi, qui se ipsos castraverunt propter regnum coelorum. Qui potest capere, capiat!"*—1 Cor. vii. 1, *De quibus autem scripsistis mihi: Bonum est homini mulierem non tangere.* Ib. 7, *Volo enim omnes vos esse, sicut me ipsum; sed unusquisque proprium donum habet ex Deo . . .*—Ib. 8, *Dico autem non nuptis, et viduis: bonum est illis, si sic permaneant, sicut et ego.* Ib. 25, *De virginibus autem praeceptum Domini non habeo; consilium autem do, tanquam misericordiam consecutus a Domino, ut sim fidelis.* Ib. 38, *Igitur et qui matrimonio jungit virginem suam, bene facit: et qui non jungit, melius facit.*

24. = Matth. xix. 12.

30. = Hebr. xii. 14, *Pacem sequimini cum omnibus, et sanctimoniam, sine qua nemo videbit Deum.*

P. 131, l. 9 seq. I have not found these sayings in St. Austin's works, but cf. Enarrat. in Ps. lxxv. 16, verse 12 (Migne, 36/968), *Quid si enim sit corpore integra, et mente corrupta?* with l. 12 seq., and the same Father's words as quoted in Defensor's Liber Scintillarum (Migne, 88/632), *Nihil prodest virginitas corporis ubi operatur corruptio mentis.*—Ib. Hieronymus, *Nihil prodest carnem habere virginem, si mente quis nupserit.*

17. As Kölbing has shown (Sir Tristrem, p. 137, note 828), *forliggen* is also used of legitimate matrimonial intercourse. The same is certainly meant here, and so we have to translate, "after the copulation."

22 seq. = 2 Cor. xi. 2.

25 seq. Cf. note to p. 27/5.

28 seq. = Rom. viii. 35.

P. 133, l. 7 seq. The children of Bethlehem are meant. Cf. Matth. ii. 16. Their festival is the 28th of December, called "Innocents' Day." In the Roman Church, they are canonized as saints.

14. = Prov. xi. 21, where the Vulgate reads *in manu*.

15 seq. Cf. Beda, Super Parabolas Salomonis allegorica Expositio, lib. ii. c. xi (Migne, 91/972), *Qui manum jungit in manu, nil utique operatur. Sed manus in manu, non erit innocens malus, quia etsi ab impia actione manus ad horam subtrahit, cordis tamen innocentiam malus habere non valet. Unde et praemittitur: "Abominale Domino cor pravum."*

21. *bien abuten* means "are intent upon," cf. Mätzner, i. p. 11/3. Cf. also the New English Dictionary, i. p. 29/11, "*To be about (for) to do*, to be engaged in, to be busied in preparation for, to be scheming, preparing, or intending.

24 seq. Here we find for the first time in English literature a specimen of those rules of behaviour, which later on became a much cultivated and relished branch of popular writing. Cf. The Babees Book, ed. Furnivall (E.E.T.S. 32), especially p. 13, "Urbanitas," 17:—

Foot and hond þou kepe fulle styлле

Fro clawyng or tryppung, hit ys skylle.

(Cf. l. 31 seq.); and R. Weste's Booke of Demeanor, p. 296/149:—

And in thy sitting use a meane, as may become thee well,

Not straddling, no nor tottering, and dangling like a bell.

29 seq. *þanne hie wið gode scall speken on hire benes.* Cf. note to p. 141/19.

31. *baðe his handen & hise fett.* Cf. Mätzner, ii. p. 193 seq.: *bi hondes oder bi fot*, La3. i. 434.—*binden ham swa þe fet & te honden*, Leg. St. Kath. 1866.—*band itt fet & hande*, Orm. 14672.—*mid foten & mid honden*, OEH. ii. 179.—Id. p. 417: *fote & hand*, Ywain & Gaw. 2086.—*Boþe here feet & here handes*, Ass. B. Marie, 713.—*his fet and his hondan*, OEH. i. 23.—*bunden by hend & fete*, Hamp. 3214.

P. 135, l. 1. *pleizende mið . . . strawe.* Cf. Cant. Tales, The Maunciple's prologue, 44 seq.:—

"I trowe that ye dronken han wyn ape,

And that is whan men plegen with a straw."

13 seq. = 1 Pet. ii. 11, *Charissimi! obsecro vos tamquam advenas et peregrinos abstinere vos a carnalibus desideriis, quae militant adversus animam.*

16 seq. = 2 Thess. iv. 3 seq., which ends, *in sanctificatione et honore.* *ȝiet he* is a slip, as the apostle above (13) is St. Peter, but here St. Paul.

22 seq. Cf. ib. 8, *Itaque, qui haec spernit, non hominem spernit, sed Deum; qui etiam dedit Spiritum suum sanctum in nobis.*

P. 137, l. 3 seq. See Jonah iii.

4. *Niniue, ðure muchele burȝh ðe ȝelaste ðrie daiȝes fare*, = l. c. 3, *et Ninive erat civitas magna itinere trium dierum*.

8 seq. See Matth. iv. 1, *Tunc Jesus ductus est in desertum a Spiritu, ut tentaretur a diabolo*. Ib. 2, *Et cum jejunasset quadraginta diebus, et quadraginta noctibus, postea esuriit*.—Luke iv. 1, . . . *et agebatur a Spiritu in desertum*; ib. 2, *diebus quadraginta, et tentabatur a diabolo*. *Et nihil manducavit in diebus illis, &c.*

13 seq. See Exod. xxiv. 18, *Ingressusque Moyses medium nebulae, ascendit in montem; et fuit ibi quadraginta diebus, et quadraginta noctibus*.—Ib. xxxiv. 28, *Fuit ergo ibi cum Domino quadraginta dies et quadraginta noctes; panem non comedit, et aquam non bibit, et scripsit in tabulis verba foederis decem*. Cf. also Deut. ix. 9-18.

14 seq. Cf. 3 (1) Reg. xix. 8, *Qui cum surrexisset, comedit et bibit, et ambulavit in fortitudine cibi illius quadraginta diebus et quadraginta noctibus, usque ad montem Dei Horeb*. The fasting of Christ, Moses, and Elijah is also mentioned, for the same reasons, in Wulfstán's Hom. lv. 285/15 seq. and in Ælfric's Hom. ii. 100.

25. *all þat none*. On noon cf. Skeat, Notes to Piers Plowman, p. 165.

26 seq. To drink during fasting is also forbidden in Wulfstán's Hom. xvii. 102/24 seq., . . . *healde his fæsten swýðe rihtlice, þæt is, þæt ðfre ðenig cristen man ðenige dæge ár nontide náðor ne ábyrige ne átes ne wátes, búton hit for unhále sȝ* . . . Ib. 103/8, *and beorge húru manna gehwylc wið oferdruncen him georne, forðám Crist hit forbéad sylf on his godspelle; and witodlice, þeah hwá on dæg gefæste ful lange, gýf hé syððan hine sylfne gedweleð mid gedrynce and mid oferfylle ealles tó swýðe, eal him bið þæt fæsten ídel geworden*.

30 seq. = Philip. iii. 18 seq. The whole passage runs, *Multi enim ambulans, quos saepe dicebam vobis (nunc autem et flens dico) inimicos crucis Christi; ib. 19, quorum finis interitus, quorum Deus venter est, et gloria in confusione ipsorum, qui terrena sapiunt*.

33. *icwemen, & him betst hersumen*. Cf. OEH. i. 221/8, *ku hi mugon god hihersamian & him ȝecwemen*.

P. 139, l. 1. = 1 Cor. vi. 10, *neque ebriosi, . . . regnum Dei possidebunt*.

4. The same counsel has already been given by St. Austin. Cf. Blickl. Hom. p. 99/12, "*Ic éow hálsige*," *cwæþ Águstínus*, "*þæt gé gongan tó byrgenne weligra manna, þonne magon gé geséon sweotole bysene, &c.*"

5 seq. Such detailed descriptions of a rotting corpse were a favourite theme of medieval moralists and preachers.

7. *ðe faire fiere*. Mätzner gives (ii. 234): *and maked hir a ful fair fer*, Seunyn Sag. 2603, cf. 2635.

16 seq. = 1 Pet. v. 8. The end is, *quia adversarius vester diabolus tanquam leo rugiens circuit, quaerens, quem devoret*.

20 seq. I do not know whence this definition is taken.

28. = 2 Cor. ix. 7. The Vulg. has, *hilarem enim datorem, &c.*

30 seq. *Chierche-þinges, . . . ne awk me nauhwer to ȝiuene, &c.* Cf. Ayenbite of Inwyt, p. 41, *Of þise zennes ne byeþ naȝt kuytte þo þet þe quodes of holy cherche, þe patremoyne of Jesu Crist, despendeþ ine kueade us*.

P. 141, l. 12 seq. = 1 John iii. 21, *Charissimi! si cor nostrum non reprehenderit nos, fiduciam habemus ad Deum; ib. 22, et quidquid petierimus, accipiemus ab eo*.

14 seq. *ðe godd hated & ðe luvied* ought to have been translated: "which hates God and loves thee."

19 seq. *ðanne we on boke radeð*, &c. Cf. Sermo 302 of the Sermones suppositi S. Augustini (Migne, 39/2324), *Nam cum oramus, ipsi cum Deo loquimur; cum vero legimus, Deus nobiscum loquitur*. A part of this sermon forms ch. v, "De lectionis studio" of Alcuin's *Liber de virtutibus et vitiis*, where the same sentence occurs (Migne, 101/116). Again, it is quoted as a saying of Isidor in Defensor's *Liber Scintillarum*, c. 80, "De lectione" (Migne, 88/715).

21 seq. This comparison of prayer with speaking before the king in open court may be an extension from ch. xx of St. Benet's Rule, *Si cum hominibus potentibus volumus aliqua suggerere, non praesumimus nisi cum humilitate et reverentia, quanto magis Domino Deo universorum omni humilitate et puritatis devotione supplicandum est!*

at te kinge . . . into his halle. Cf. King Horn, ed. Wissmann, verse 472, *Bifore þe king in halle*.—Havelock, 157, *Bifore þe king into þe halle*.

26. *ðe is alre kinge king*. Cf. above, p. 95/10, and note.

30.=Matth. xxvi. 39. The Vulgate leaves out *vis*.

P. 143, l. 1.=Matth. vi. 6; which continues, *et clauso ostio, ora patrem tuum in abscondito; et pater tuus, qui videt in abscondito, reddet tibi*.

2. *þebidden ðe is* an old construction with the reflex. dat., cf. Mätzner, i. p. 227/5.

4. *he þe wat . . . alle þing*. Cf. p. 95/26, and note.

5. This interpretation goes back to Hieronymus, Comment. in Ev. Matthaei, lib. i. c. vi (Migne, 26/43), *Sed mihi videtur hoc magis esse praeceptum, ut inclusa pectoris cogitatione, labiisque compressis oremus Dominum, &c.*—Beda, in Matth. Ev. Expos. lib. i. c. vi (Migne, 92/32), *Id est, revertere in mundam cordis conscientiam de visibilibus ad orandum invisibilem Dominum, et claude ostium carnalium et phantasmatum; . . . ut intimo corde ad Patrem spiritualis dirigatur oratio*.

10.=Matth. xiv. 23. The Vulg. leaves out *Jesus*.

14. Cf. p. 137/10.

16. *hure and hure* ought to have been translated "at least." For the duplication see Mätzner, ii. p. 529.

22.=Ps. cxl. 2 (cxli. 2), *Dirigatur oratio mea sicut incensum in conspectu tuo*.

26.=James v. 16.

28 seq. Cf. ib. 17, *Elias homo erat similis nobis passibilis, et oratione oravit, ut non plueret super terram, et non pluit annos tres et menses sex*. Ib. 18, *Et rursum oravit; et coelum dedit pluviam, et terra dedit fructum suum*. See 3 (1) Reg. xvii. seq.

P. 145, l. 3 seq.=Prov. xxviii. 9, *Qui declinat aures suas, &c.*

7.=Is. lviii. 9, *Tunc invocabis, et Dominus exaudiet; clamabis, et dicet: "Ecce adsum!"*

12.=Luke xviii. 13.

24. See Luke xxii. 61, 62. (Cf. also note above to p. 111/31.)

26. See Luke xxiii. 33, 39-43. (Cf. also note to p. 113/1.) The Scripture does not tell us that it was the "thief" on Christ's right hand who was pardoned, but this has been the traditional assumption after the apocryphal "Gesta Pilati" (cf. note to 17/30). They tell us (Tischendorf², cap. x. p. 361 seq.),



Similiter et duos latrones suspenderunt cum eo, Dismam a dextris et Gestam a sinistris. . . . Unus autem de suspensis latronibus nomine Gestas dixit ei: "Si tu es Christus, libera te ipsum et nos." Respondens autem [D^a: latro qui a dextra eius suspensus erat nomine] Dismas conturbavit eum. . . . Et dicebat ad Jesum: "Memento mei, domine, in regno tuo." Dixit autem illi Jesus: "Amen dico tibi quia hodie mecum eris in paradiso."

27 seq. Cf. above note to p. 85/17.

33. *fordrujede hierte*. Cf. p. 83/1.

P. 147, l. 3 seq. Cf. with this chapter OEH. i. 155 seq. and ii. 145.

6 seq. = Ps. xli. 4 (xlii. 3).

9. = Ps. vi. 7 (6).

10 seqq. Cf. Gregorius, in vii Psalmos Poenitent. Expos., Ps. vi. (Migne, 79/556), *Per lectum, conscientiam accipimus; quia sicut in lecto jacentes quiescimus, ita in ea vel legi Dei, vel legi peccati consentimus. Et sicut laboribus pressi in lecto quiescentes reficimur, ita dum mundi hujus adversitatibus premimur, in bona conscientia interius delectamur, . . . Lectum ergo per singulas noctes lavat, qui conscientiam a cogitationibus tenebrosis, lacrymis compunctionis emundat. . . . Rigat ergo lacrymis stratum suum, quia continuo luctu et dolore carnis maculas diluit, et cordis duritiam imbre compunctionis emollit, &c.*—St. Bernhard, In festo omnium sanctorum sermo iii (Migne, 183/467 C), *Hoc est suarissimum animae stratum, quod nullis jam lavet aut riget lacrymis, . . . Hoc plane stratum animae, quod minime jam versatur in infirmitate ejus; . . . Haec est, inquam, animae suarissima et saluberrima requies, conscientia munda, quieta, segura.*—Ayenbite of Inwyt, p. 171, . . . and ofte mid his teares his bed wesse, þet is, his inwyt. Cf. also notes to pp. 143/5 and 95/30.

15 seq. See 2 Kings xx. 1-6; Is. xxxviii. 1-5.

16. = Ib. xxxviii. 1.

19. *swide lef to libben*. Cf. Patience, 156, *þe lyf is ay swete*.—York Plays, p. 65/279, *lyff is full swete*.—Sprüche des h. Bernhard (Angl. iii. p. 65), 165, *His lif þat wes so lef*.—Every German will at once be reminded of Marquis Posa's words in Schiller's Don Carlos, iv. 21, *O Gott! das Leben ist doch schön*. Cf. also Goethe's Egmont, v, *Süsses Leben, schöne, freundliche Gewohnheit des Daseins. . .*

19 seq. Cf. Is. xxxviii. 2, *Et convertit Ezechias faciem suam ad parietem, et oravit ad Dominum; ib. 3, et dixit: "Obsecro, Domine! memento quaeso, quomodo ambulaverim coram te in veritate, et in corde perfecto, et quod bonum est in oculis tuis, fecerim."* *Et flevit Ez. fletu magno*.

24 seq. See 2 Kings xx. 4, *Et antequam egrederetur Isaias mediam partem atrii, factus est sermo Domini ad eum, dicens: ib. 5, "Revertere, et dic Ezechiae duci populi mei . . ."*

25 seq. = Is. xxxviii. 5, *"Audivi orationem tuam, et vidi lacrymas tuas; ecce! ego adjiciam super dies tuos quindecim annos."*

31. = Ps. lxxix. 6 (lxxx. 5).

P. 149, l. 1 seq. = Ib.

9 seq. See Vitae Patrum, lib. iv. c. 42 (Migne, 73/841), . . . *Univrsorum sententia definitum est, discretionem esse quae fixo gradu intrepidum monachum perducit ad Deum, et praedictas virtutes jugiter conservet illaesas. Omnium namque virtutum genitrix et custos atque moderatrix discretio est.*

12 seq. Cf. ib. 840 B, *Quodam autem tempore conrenerunt plurimi*

seniorum ad beatum Antonium, commorantem in Thebatilae partibus, perfectionis inquisitione et collationis gratia. Cumque a vespertinis horis usque ad lucem fuisset protracta collatio, quaestio discretionis maximum noctis spatium consumpsit. Nam diutissime inter eos querebatur, quoniam virtus vel observatio monachum a diaboli laqueis custodire posset illaesum, vel certe ad Deum recto tramite firmoque gressu perduceret. Cumque pro captu mentis suae unusquisque sententiam proferret in medium; et alii quidem hoc in jejuniarum vigiliarumque studio collocarent, alii in nuditate et contemptu rerum, alii remotiorem vitam et eremi secretam censerent; et nonnulli in primis sectanda charitatis, id est, humanitatis officia definirent (quia ipsa pie erga fratres et peregrinos studio susceptionis impenduntur); cumque in hunc modum pia contentione decertarent, essetque jam noctis maximum tempus consumptum, respondens demum beatus Antonius universis, dixit: "Omnia quidem haec quae diristis, necessaria sunt et utilia sitientibus Deum: sed his principalem tribuere gratiam, nequaquam nos innumerabiles multorum fratrum casus et experimenta permittunt. Nam saepe vidimis fratres has observationes tenentes, repentino casu deceptos, eo quod in bono quod coeperant, discretionem minime tenuerunt. Nec etiam alia causa lapsus eorum deprehenditur, nisi quod minus a senioribus instituti, nequaquam potuerunt rationem discretionis hujus adipisci, quae viam regiam docet monachum semper incedere, et nec excessu continentiae modum transire permittit, nec deflectere ad vitia concedit. In omnibus ergo quae agimus, discretio anteponenda est. Manifestissime enim declaratur nullam sine discretionis gratia perfecte posse vel perfici vel stare virtutem.

13. *togedere igadered.* Cf. Mätzner, ii. p. 240: *Gadred folk togider*, Langt. p. 21.—*gedere togidere*, Wycl. Ex. xxiii. 10.—*gederen togederes*, Leg. St. Kath. 988.—Ib. p. 343: *igedered togederes*, Ancr. R. p. 74.

17. *fedden & sereden.* Cf. Mätzner, ii. p. 85: *to fedden & to shruden*, OEH. ii. 157.—*He hine lette ueden, he hine lette scruden*, La3. i. 381.—*fet & shrut*, OEH. ii. 107.—Ib. iii. p. 24: *He us haued wel iued, he us haued wel iscrud*, La3. ii. 143.

24 seq. *sume wel a-gunnen, &c.* Cf. Ælfric, Hom. i. p. 532, *Sume menn habbað gôð anginn sume hwile, ac hî gecndiað on yfele*.

29 seq. Cf. Lev. xxii. 19, *Ut offeratur per vos, masculus immaculatus erit ex bobus, et ovibus, et ex capris; ib. 20, si maculam habuerit, non offeretis, neque erit acceptabile; ib. 23, Bovem et orem, aure et cauda amputatis, voluntarie offerre potes, votum autem ex eis solvi non potest.* See also Deut. xv. 21, *Sin autem habuerit maculam, vel claudum fuerit, vel caecum, aut in aliqua parte deforme vel debile, non immolabitur Domino Deo tuo.*—Ib. xvii. 1, *Non immolabis Domino Deo tuo orem, et bovem, in quo est macula, aut quicquam ritii; quia abominatio est Domino Deo tuo.*

P. 151, l. 1 seq. Cf. Rab. Maurus, Allegoriae (Opp. vol. v. p. 762), *Cauda est perseverantia, ut in lege jubetur auferri in sacrificio, quod habeatur perseverantia in bono opere.*

3 seq. = Matth. x. 22.

8 seq. *he it wat þat wot alle þing.* Cf. p. 95/26, and note.

9. *for ðe to wissin, for ðe to warnin.* Cf. p. 21/27, and note.

21. *se ðe liued & rixed, &c.* is the translation of the Latin doxology, *qui virit et regnat per omnia saecula saeculorum. Amen.*

23 seq. *ofte and þelome.* For more examples of this phrase see Mätzner,

iii. p. 46; Lewin, *Poema morale*, p. 74, note to verse 47. I add, *ilome & ofte*, Owl & Night. 1545. It occurs already in OE. Cf. Meyer, p. 289, and Blickling Hom. 209/14, *oft & gelóme*.

25 is the beginning of the celebrated hymn which was formerly ascribed to Charlemagne, but is much older, as Mone has shown. He thinks the pope St. Gregory was its author (Lat. Hymnen des M. A. i. 242).

ADDITIONAL NOTES.

P. 13, l. 9. *Fremde & sibbe* occurs also in Altengl. Legenden, ed. Horstmann, Paderborn, 1875, p. 29/843, 60/1831 (*Kindheit Jesu*).

P. 21, l. 16. Cf. *before and ek behinde*, Kaluza, Libeaus Desconus, 134, and note.

P. 33, l. 5. Cf. l. c. *þat fier briȝt gan berne*, 628.—*was liȝt & brende briȝt*, 1869.—*brenninge faire & briȝt*, 1887 (cf. note).

14. Cf. *gold, selver, & lond*, Altengl. Leg. p. 130/603.—*gold & selver*, ib. p. 140/976.—*gold ne silver*, Cant. Tales, Pard. prol. 440, Chan. Yem. t. 1050 (Skeat's ed.).

P. 35, l. 4. Cf. *for child ne wif*, Altengl. Leg. p. 127/490.—*wif & childrin*, ib. p. 130/600 (Barl. & Jos.).

P. 43, l. 28 seq. and 45, 8 (*world a sea*). Cf. Roethe, *Die Gedichte Reinmars von Zweter*, Leipzig, 1887, p. 613, note to 170.

P. 45, l. 14 seq. *ure ropes. . . ðe bið ibroiden mid þrie strænges, of rihte ileaue and of faste hope te gode and of ðare soðe lue*. This allegory is founded on Eccl. iv. 12, *funiculus triplex difficile rumpitur*, as explained by Rupertus, abbas Tuitiensis, *Comment. in Eccles.* (Migne, 168/1239 A), *Numquid his abesse debet fides, spes, charitas?*—About 1490, Nic. Rutze, of Rostock, wrote a little book on the same subject in Low German, “*Dat bôkeken van deme rēpe*,” ed. by K. Nerger, Rostock, 1886 (*Gymnas. Progr.* no. 594).

P. 67, l. 9 seq. Cf. Haeckel, *Das Sprichwort bei Chaucer* (Erlanger Beitr. viii), p. 47/159.

P. 83, l. 21. Add: *bliþe & glad*, Altengl. Leg., *Kindheit Jesu*, 1725, 1814.—*bl. & glade*, ib. 1791, 1795.—*glad & bliþe*, Lib. Desc. 1270, 1630, 1762, 2143, 2191, 2220k (p. 126).—*glad & blythe*, Cant. Tales, Squieres t. 338 (Skeat's ed.).—*gladde & blythe*, ib. Chan. Yem. t. 937.—*bliþe & glad*, Engl. Stud. vii. 117/396.

P. 129, l. 22 seq. *Hit is angelich lif of heuene, &c.* Cf. Augustinus, *Sermo cxxxii*, cap. iii, *Mementote in quocumque sexu sitis, sive mares, sive feminae, angelorum vitam ducere vos in terra. Angeli enim non nubunt, neque uxores ducunt* (Migne, 38/736).

P. 131, l. 12. Cf. Augustinus, *Enarrat. in Ps. xc* (verse 13), 9 (Migne 37/1168), *quam qui perdiderint, sine causa sunt virgines corpore. Corrupta enim corde quid servat in corpore?*

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- Urie**, *d.* 81/24.

GLOSSARY.

—♦—

(æ see under a, c under k, ʒ under g, ʒ and p after t, y under i.)

A, Æ.

- a, *int. oh*, 67/31; 147/20.
a, *prep. and a-, prefix*, see an.
a, *num. pron.* see an.
abach, *adv. backwards*, 71/23; 91/4.
abeggen, *v. to pay penalty, redcem*, 103/26; *part. pret.* aboht, 65/1.
abiden, *v. to abide*, 3 *sg. opt. pres.* abide, 69/5.
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- alder**, *sb. prince, nom. sg.* 111/5.
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- alhwat**, *conj. until*, 7/20; 51/12; 83/19; allhwat, 69/5; 115/13.
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- aliesend**, *sb. redeemer, saviour, nom.* 119/26; *d.* aliesende, 101/33.
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- alles**, *adv. quite, at all*, 23/27; 29/27; 137/25; 141/17.
- ælle**, *int. well, ay*, 91/23; 103/16 (?); 115/7.
- almesse**, *sb. alms, sg. d. ac.* 5/28; 37/31; 67/23; 127/2; *pl. ac.* ælmesse, 65/3; almesses, 139/31; almessen, 67/21.
- almihti**, *adj. almighty*, 15/32; 25/11; 37/3; 117/3; 145/17; all-mihti, 23/6; almihtin, 151/15 (*see godalmihti*).
- alswa**, *adv. conj. as, so, if, as if, also*, 7/16; 13/21; 15/7, 23; 19/17; 21/19, 22; 25/14, 16; 29/7; 37/2, 25, 33; 39/21; 41/30; 49/31; 53/4, 8, 13; 55/31; 57/5, 15, 23, 24; 63/5; 65/25, 26; 67/5; 73/34; 75/21; 77/20, 30; 81/20; 83/15; 85/7, 8; 91/1; 97/8; 101/18; 109/1, 2, 14, 15; 113/21 (2); 121/27; 125/13; 129/22; 131/14; 135/22; 137/27, 28, 29, 33; 139/19, 24, 25, 26; 141/31 (2); 143/13, 29; 145/5, 11, 14, 22 (2), 23; 147/18; 149/5 (2), 6; 151/22, 24; allswa, 57/3; alswa, 3/15; 5/21; 7/24, 26; 9/1; 15/3; 25/23; 27/29; 29/3; 37/11; 39/22, 24, 25; 45/19; 47/2, 9; 49/7, 26; 51/11; 53/30; 55/33; 57/14; 67/8, 20, 34; 73/12; 81/20; 89/33; 93/5, 6, 10, 12; 95/20, 22; 101/7, 30; 103/14; 105/34; 111/2, 14; 113/4; 117/34; 119/26; 121/1; allswa, 53/2; 91/23; also, 29/21; 67/9; 91/2; 95/19; 103/18; 107/18, 19; 111/26; also, 19/6; 65/25; 77/31; 103/18; 113/26.
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- amang**, *prep. among*, 69/16; aman3, 77/2; among, 81/19.
- amen**, *int. amen*, 21/25; 125/25; 151/21, 24.
- amidde**, *prep. amidst*, 51/27.
- amidewarde**, *prep. amidst, in*, 47/27; 49/22; 51/25.
- amti**, *adj. empty*, 23/23.

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ænde-dai, *sb. end-day, sg. nom.* 19/16; *d. ænde-daiþe*, 33/12; ande-daiþe, 5/3.

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andswerien, *v. to answer*, 17/25; -sweriþen, 89/2; *pres. ind. 2 sg. andswerest*, 59/26; 3 *sg. -swereð*, 23/5; 47/7, 19; 93/1; 97/16; -swered, 95/15; *imp. sg. -swere*, 17/17; *pret. 3 sg. -swarede*, 25/33; -swerede, 67/29, 33; 79/2; 113/16, 20.

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æni, *pron. any, anybody*, 3/2; 75/32; ani, 5/31; 11/26, 31; 13/20; 35/6; 41/4; 45/22, 28; 51/29; 59/4; 65/5; 67/16; 69/30; 77/21; 83/4; 85/3; 93/26; 99/28; 101/14, 28, 31; 105/31; 141/22; 145/9; 147/14; 151/2; aniþe, 31/20; 39/9; aniþere, 101/11.

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bewepen, *v. to weep, pres. ind.* 3 *sg.* beweopð, 5/26; *pret. ind.* 3 *sg.* beweop, 85/16; bewop, 145/25.

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bi-, *cf.* be.

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deð, *see don*.

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diepliche, *adv. deeply, truly*, 7/26.

dier, *sb. beast*, *sg. nom.* 93/12; *pl.*
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- laten**, *v. to let, think, appear, be-have, forbear, forsake, leave, re-strain*, 3/15; 33/30; 53/20; 67/22; 147/19; 149/28; læten, 37/17; 55/5; 69/4; 115/21; læte, 91/27; leten, 47/12; *pres. ind.* 2 *sg.* latst, 47/4; 59/9; 3 *sg.* latt, 63/9; 65/19; lat, 5/24; 13/31; 61/21; 133/31; *pl.* lateþ, 35/5; lateð, 71/33; læteð, 55/29; læted, 7/2; *opt.* 2 *sg.* lat, 111/20; 143/6; 3 *sg.* læte, 37/30; 57/20; *imp.* *sg.* lat, 77/17; 113/25; læt, 69/23; 105/30; let, 81/31; latt, 109/23; 113/23; *pret. ind.* 1 *sg.* let, 13/26; *part. ilaten*, 5/14.
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- lean**, *sb. reward, ac. sg.* 5/31; 11/32; 35/7; 57/28; 75/5; 77/13, 17, 31; 135/29; 139/32.
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18; 143/7; 151/5; nanes, 31/29;
131/4; nones, 33/14.

nare, *see ne.*

nart, *see ne.*

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43/9; 115/20; 119/8; naþelæs,
55/5; naðelas, 27/17; 37/30;
97/24; 127/32; 137/12; naþelas,
131/11; naðeles, 97/2.

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89/30; 97/26.

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nauht, *see nawht.*

nauhwer, *adv. nowhere,* 139/31;
nawher, 147/14.

naust, *see ajen, v.*

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77/14; 89/34; 101/10; 105/14;
113/26; 115/1, 16, 21; 119/7;
135/27; 139/10.

ne, *adv. not, neither, nor,* 3/28; 5/2,
15, 26; 7/1, 25, 30, 31; 9/12, 16;
11/9, 28; 13/6, 10, 13, 14, 19, 24;
15/3, 4, 9, 20, 21, 27, 30; 17/10,
29, 30, etc.; n- (*before verbs*), *see*
ajen, agrisen, acovren, þesen,
nabben, nellen, not, ondraden,
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27; 37/21; 41/8, etc.; *pret. ind.*
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ned, *see* nied.

neih, *adj. adv. near*, 5/19; nieh, 123/31; *superl. necst*, 123/16; *nežest*, 129/14 (*cf. nexte*).

neihen, *v. to approach*, 3 *sg. ind. pres.* neihēð, 121/8; neihzeð, 19/16.

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neiðer, *see* naiðer.

necst, *see* neih.

nellen, *v. to be not willing*, *pres. ind. 2 sg.* nelt, 73/5; 3 *sg.* nele, 61/8; *pl. nelleð*, 19/21, 25; *pret. 1 and 3 sg.* nolde, 5/16; 11/32; 51/18; 55/5, 13; 69/7; 125/3; 145/20; 2 *sg.* noldest, 17/24; *pl. nolden*, 19/31; 55/3; 61/16.

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neiðer, *adj. adv. low, down, nether*, 5/13; 57/2; niðer, 45/17; 57/4; 145/9; niþer, 5/9; 105/26.

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neuliche, *adv. soon*, 17/13.

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newe, *v. to renew, sq. imp.* 83/9.

nexce, *adj. soft, weak*, 63/26; nexse, 87/29.

nexin, *v. to soften*, 45/18; nexxin, 145/33.

nexte, *sb. neighbour, sg. nom. d. ac.* 37/25; 39/13; 43/8; 67/5, 6; 79/4; 101/23; 133/16; *d. nexten*, 63/24 (*cf. neih*).

nied, *sb. need, sg. nom.* 23/29; 31/21; 39/27; 87/8, 32; 91/32; 129/9; 139/32; *niede*, 151/24; *d. ac. niede*, 11/30; 39/10; 65/29; 83/5; 85/4, 23, 25; 101/11; 137/29; 141/27; 143/7, 9; 147/23, 28; 151/23; *nede*, 137/28; *pl. niedes*, 143/18; *nedes*, 137/6.

nieden, *v. to compel, force, pres. ind. 3 sg.* nett, 9/15; 73/2; *net*, 9/16; 127/31; *opt. 3 sg.* niede, 9/15.

niedfull, *adj. needful, necessary*, 63/11; 81/13; 99/3; 107/6; 133/23; *nedfull*, 53/21; 77/19; *niedfulle*, 111/26; 147/5; *niedfullen*, 41/19.

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nielnesse, *sb. abyss, depth, d. sg.* 45/17.

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niht, *sb. night, sg. ac.* 31/31; 83/19; 137/32, 34; 147/8; *g. niht*, 49/27; *nihtes*, 17/31; *d. nihte*, 3/27; 19/17; 35/32; 39/10; 85/26; 137/26; 151/23.

nim, *see* nemen.

nis, *see* ne.

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sea, *sb. sea, d. sg.* 45/9.

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sechen, *v. to seek, 3/17; scechen, 143/9; seken, 5/27; siechen, 89/5; pres. ind. 3 sg. seeð, 139/32; sehþ, 101/11; pl. secheð, 89/21; opt. pl. siechen, 99/27; imp. sg. siee, 59/32; siech, 39/4; 93/18; pl. secheð, 87/34.*

seggen, *v. to say, tell, 9/16; 11/31; 17/18; 19/9; 23/9; 27/13; 55/16; 59/5, 16; 69/23; 75/25; 77/8; 93/12; 95/1; 99/17; 141/28 (?); pres. ind. 1 sg. segge, 103/16; 145/8; 2 sg. seiest, 117/4; seist, 31/20; 59/27; 3 sg. seiþeð, 29/32; 39/16; 105/30; seið, 37/7; seið, 3/3; 5/12, 29; 9/11; 11/6; 13/4, 26; 15/8; 19/13, 14, 22, 29; 27/29; 29/15; 31/4, 5, 23, 32; 37/11, 18, 26; 39/21, 30; 41/6, 14; 45/3, 5, 16, 24, 29; 47/7, etc.; seiþ, 59/21, 25; seid, 45/7; 47/24; saið, 87/34; syeð, 23/5; seggeð, 35/10; 55/15; pl. seggeð, 11/7; 29/8, 9; 31/17; 57/32; 59/17; 77/4; 79/27, 30, 32; 141/21; 149/10; siggen, 125/11; opt. 3 sg. segge, 123/20; 2 sg. seggen (?), 141/28; pl. seggen, 141/19; imp. sg. seiþe, 91/3; 101/*

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seiþen, *v. to sift, pl. ind. pres. seiþeð, 105/23.*

seiþen, *see seggen and sien.*

seihte, *sb. reconciliation, ac. sg.* 115/19.

seihtle, *see sahtlin.*

seihtpe, *sb. sight, d. sg.* 29/19.

seinte, *see sainte.*

seke, *adj. sick, 149/17.*

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self, *pron. self, same, sg. nom.* 15/8; 29/15; 35/15; 109/15, 19; 125/27; 127/27; 137/8; 141/32; *with pron. meself, 7/6; meselv, 53/17; himself, 5/12; 19/29; 33/20; 37/16, 18; 101/7; 113/5; 117/34; 119/7; 141/28; 145/6; himselv, 111/25; hireself, 55/25; 59/15; ðe selve, the same, 9/25; d. ac. selven, 5/2, 12, 14, 25; 9/8; 13/14, 16; 23/7; 25/19; 31/10; 33/28; 37/21, 25, 26; 39/28; 41/2; 45/6, 7; 49/16, 20; 51/1; 53/15, 30; 57/1, 2, 20; 59/9; 63/20, 23, 26, 33; 65/4, 7, 20; 67/5; 69/27; 81/10, 16; 83/24; 97/3; 103/17; 107/2; 115/25, 27; 125/31; 133/6, 11; 135/4, 27, 29; selve, 41/22; self, 105/21; 137/14; *as nom.* ðu ðeselven, 65/7; *pl. d. ac. selven, 5/12, 34; 7/2, 5; 51/2; 53/33; 55/29, 30; 57/32; 59/2; 65/15; 73/20; 79/11, 21; 83/29; 87/32; 95/29; 105/23, 24, 29; 123/5; 139/24; as nom. 3eselven, 93/23; 3eswelven, 123/5 (dat.?) (cf. ic).**

selcuð, *adj. strange, remarkable*, 29/15; 55/18; 97/16.

selcuðliche, *adj. wonderful*, 137/16.

selcuðliche, *adv. wonderfully*, 25/23.

sellē, *v. to sell*, *pres. ind. 3 sg. selð*, 121/18; *imp. sg. sell*, 69/2; *pret. 1 and 3 sg. sealde*, 11/26; 29/10.

selver, *sb. silver*, *d. ac. sg. 33/14*; 67/19.

senden, *v. to send*, 85/23; *sanden*, 145/34; *pres. ind. 3 sg. sent*, 77/8; 85/8; *sant*, 17/17; 35/30; 101/1; 149/28; *opt. 2 sg. send*, 115/13; *imp. sg. sand*, 145/32; *pret. 1 and 3 sg. sente*, 75/25; 99/14; *sænte*, 21/21; 25/21; *sante*, 55/16; 147/15; *part. 3esent*, 83/33; *3esant*, 143/21; *isaent*, 85/7.

senderlic, *adj. private*, *ac. sg. m. senderlicne*, 143/9.

sene3in, *v. to sin*, 15/32; 123/20, 21; 125/3; 145/20; *pres. ind. 2 sg. senegest*, 37/20; *pl. sene3in*, 123/4; *pret. 1 sg. sine3ede*, 83/21.

senevei, *sb. mustard*, *g. sg. seneveies*, 29/19.

senfulle, *adj. sinful*, 15/31; 21/26; 23/1; 51/6; 77/14; 83/33; 137/7; 145/13, 18, 28; *sup. senfullest*, 57/33.

senne, *sb. sin*, *sg. nom. d. ac. 3/7*, 22, 28; 5/1, 21; 7/15, 23, 25; 9/14, 15, 21, 30; 11/2; 13/29; 15/18; 19/16; 27/10; 61/23; 75/19; 81/28; 83/6; 85/16; 93/26; 119/8; 121/11, 14; 123/8; 129/1; 137/27; 141/14; *sennne*, 13/12; 39/5; 109/11; *pl. sennes*, 5/8, 18, 27; 7/25; 15/29, 30; 21/6, 8, 29; 27/12; 33/8; 63/24; 65/1; 69/34; 71/28; 83/4; 87/12, 14, 27; 97/19; 101/6; 119/21; 121/8, 24, 31; 127/11; *sennen*, 3/15; 7/1; 25/22; 51/11; 85/18; 93/17; 103/20; 111/32; 121/10; 123/11, 16; *sennnen*, 87/1; *sinnen*, 111/30.

senneleas, *adj. sinless*, 139/22.

sente, *see senden*.

sermun, *sb. sermons*, 35/29.

servin, *v. to serve*, *pl. ind. pres. servið*, 43/3.

servise, *sb. service*, *d. ac. sg. 3/27*; 33/18; 85/9; 151/2.

sete, *see setten*.

setle, *sb. throne*, *d. sg. 117/1*.

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sien, *v. to see*, *pres. opt. pl. 127/8*; *pret. pl. seizen*, 25/10; *part. (cf. 3esen)*.

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sikerest, *adv. sup. most surely*, 149/14.

sikerliche, *adv. surely*, 37/32; 39/8; 51/32; 53/13; 151/13; *comp. sikerliker*, 147/30.

sikernes, *sb. certainty*, *ac. sg. 31/21*.

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sið, *sb. way, time*, *sg. g. siðes*, 69/29; *pl. ac. 3/24*.

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skelien, *v. to separate, discern*, 17/25; *skilien*, 125/15.

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- slauphe, *sb. sloth, d. sg.* 5/2.
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Ð, þ.

ða, (1) *adv. then*, 15/11; 23/13, 15, 21; 53/29; 113/16; 115/29; 117/3; 121/6; 149/19; *þa*, 113/20; *ðo*, 99/15; 117/12; *þo*, 147/19; (2) *conj. when (rel.)* 23/20; 53/31; *ðo*, 117/24; *ðaðe*, 15/11; 23/12; 81/23; 83/10; 121/5; 137/12; *þaþe*, 147/23; *ðoðe*, 49/15 (*though?*) 99/14; 111/32; 121/5; *þoþe*, 103/24; 137/9; *ðaða*, 9/26; 85/15; *ðaþa*, 115/24.
ðan, *ðan*, *see se*.
ðan, *see ðanne*.
ðane, *see se and ðanne*.
ðanen, *adv. whence (rel.)*, 25/26.
þanc, *sb. thought, mood, imagination*, *sg. ac.* 55/30; *d.* *þanke*, 53/9; 131/8, 10, 14; *g.* *þankes*, *voluntarily*, 111/7.
þankin, *v. to thank*, 151/15; *pres. ind.* 1 *sg.* *þanki*, 83/31; 3 *sg.* *þank-eð*, 81/2; *pl.* *þankieð*, 21/16; *opt.* 2 *sg.* *þanki*, 87/28; *þanke*, 151/22; *pl.* *þankin*, 151/19; *imp. sg.* *þanke*, 29/4; *ðanke*, 29/13; *pret. part.* *þeþanked*, 23/6; 93/5; *iþanked*, 97/5; *iþanked*, 73/33.
ðanne, *adv. conj.* (1) *then*, 5/22; 17/26; 25/29; 33/31; 37/2, 24; 39/8, 13, 19; 41/1; 53/17; 59/5, 11; 61/3, 4; 63/24; 65/3; 67/1; 71/13; 73/4, 20; 75/35, *etc.*; *þanne*, 35/30; 37/29, 33; 63/25; 99/18; 111/18; 137/6; 141/21; 147/28; *ðane*, 25/31; 31/30; 75/33; 137/25; *ðan*, 51/32; (2) *when (rel.)*, *ðanne*, 17/29; 19/29; 29/6; 37/

- 28; 39/12, 34; 61/2; 63/29; 65/23; 75/17 (2), 30; 77/1, *etc.*; þanne, 29/3; 31/10; 39/9; 73/9; 111/3, *etc.*; ðane, 37/25; þan, 143/20; (3) *than, than that, ðanne*, 7/20; 9/18, 32; 11/15, 27; 15/22; 17/21; 23/12, 19; 31/1; 33/18; 39/9, 31; 43/14; 55/30; 57/21; 59/9; 65/1; 67/22; 69/8, 21, 23, 31; 73/17, 21; 75/25, *etc.* ðanne, 55/7; þanne, 69/5; 93/31; 105/11; 127/6; 129/3, 6; 133/12, 17; ðane, 15/2; 47/1; 61/24; 65/24; 83/4; ðan, 27/23, 24; 37/20, 22; 57/20; þan, 149/23.
- ðanne**, *see se.*
- ðar**, *see se.*
- ðær**, *adv. conj.* (1) *there*, 99/5; þær, 69/25; ðar, 9/28; 17/32; 19/1, 2; 25/2; 53/14; 69/26; 75/5; 79/9; 85/18; 91/26; 95/30; 99/5, 28, 31; 101/11, *etc.*; þar, 147/12; ðer, 115/18; ðe, 67/33; (2) *where (rel.)*, ðar, 3/27; 11/12; 13/2; 17/30; 19/33; 21/15; 33/28; 41/29; 71/1; 99/16; 129/10; 139/32; 141/22; þar, 131/3; 145/29.
- ðar after**, *adv. thereafter*, 27/12; 29/27, 28; 37/2; 45/30; 61/9; 65/8; 71/10; 93/24; 99/33; 109/4, 17; ðer after, 71/8.
- ðar aȝean**, *adv. at it*, 13/21.
- ðare**, *see se.*
- ðar embe**, *adv. thereabout*, 47/4; 101/10.
- ðare mide**, *see ðar mide.*
- ðarfore**, *adv. therefore*, 55/5; 129/19.
- ðarinne**, *adv. therein*, 17/31; 41/15; 45/4; 49/17, 26; 73/13, 32; 97/30; 99/18; 107/10; 117/11; ðerinne, 99/9; þerinne, 137/5.
- ðar mide**, *adv. therewith*, 17/6; 59/13; 79/10, 13; 81/27; ðare mide, 133/27.
- ðarof**, *adv. thereof*, 5/24, 29, 31; 21/9; 29/4; 31/1; 43/26, 28; 65/32; 77/17, 31; 79/15; 93/4; 95/14; 101/8; 127/11; 141/10; 143/22, 28; þarof, 137/21; ðerof, 11/32; 29/13; 73/8; 111/4, 17; 141/6.
- ðarof ðe**, *adv. whereof (rel.)*, 69/26; þar of ðe, 147/13.
- ðær on**, *adv. thereon, therein*, 41/13; ðar on, 119/3; þar on, 151/2.
- ðar over**, *adv. thereover*, 91/25; ðer over, 91/15.
- ðar to**, *adv. thereto*, 5/26; 23/32 *f.*; 39/24; 45/19; 47/5; 75/31; 89/32; 113/25; þar to, 109/11; 137/21; ðerto, 73/3; 75/23.
- ðar to ðe**, *adv. whereto (rel.)*, 73/15.
- ðar ðe**, *adv. where (rel.)*, 29/33; 69/25; 89/22; 149/10; ðar þe, 139/31; þar ðe, 93/31; 137/13; 139/10; 147/11.
- ðar uppe**, *adv. thereupon*, 77/30; ðar uppen, 39/18; þærupen, 103/13.
- ðar ut** (*MS. dar*), *adv. there out*, 119/22.
- ðas**, *see se, and þes.*
- ðat**, *conj. that*, 5/1, 2 (2, 3, 12, 21, 23, 28 (2); 7/6, 7; 9/1, 2; 11/28, 32; 13/4, 8, 13; 15/15 (2); 19/6; 21/3, 6, 14, 18, 23, 24, 28, 30; 23/6, 21; 25/8, 10; 27/4, 18 (2), 21, 32; 29/5, 11, 14, *etc.*; ðatt, 19/10; þat, 3/14; 7/22; 11/8, 10, 26; 13/1, 6; 17/13, 24; 21/29; 23/29; 25/13, 21; 27/1, 5, 11; 29/8, 9, *etc.*
- ðat**, *see se.*
- ða ða, ða ðe**, *see ða.*
- ðe**, *see se and ðu.*
- ðe**, *conj.* (1) *rel. who, which, that, as, when, etc.*, 3/3, 7, 11, 12, 15, 16, 22, 23, 29; 5/7, 18, 19, 21, 22, 24, 31, 32, 34; 7/21, 24, 29, 32; 9/3, 6, 9, 11, 17, 23, 24, 27, 32; 11/2, 4, 7, 9, 12, 18, 23, 30; 13/5, 7, 10, 13, 16, 23, 30, 31; 15/2, 6, 7, 13, 18, 31, 32; 17/2, 6, 7, 10, 16, 21, 23, 29, 31; 19/2-5, 10, 11, 14, 19, 24-26, 27, 31, 34; 21/2-4, 7, 8, 12, 14, 17, 22, 26, 31; 23/10, 14, 16, 19, 25, 30; 25/9, 20, 21, 23, 29; 27/3, 4, 12, 19, 22, 25, 26, *etc.*; ðe, 135/22; þe, 7/15; 15/24; 27/19; 53/11 (*cf. se*); (2) *than*, 69/28; (3) *or*, 109/5; ðe—ðe, 109/6.
- ðe**, *adv. the (with comp.)*, 3/29; 5/24; 23/3; 29/20 (2, 22, 23; 49/19; 53/24; 67/24; 87/19; 109/23; 139/12; 143/19; 147/30 (2); þe, 49/20; 133/30; te, 75/4; ð, 133/29.—*ðe las te, conj. lest*, 109/18; þe las te, 125/29 (*cf. laste*).
- ðe**, *see ðær.*
- þearvan**, *adj. needy ones*, 57/31.
- þeawes**, *sb. manners*, 95/29; 107/20, 109/34; þeawes, 57/32; 65/12; 87/1.
- þeih**, *conj. though, although*, 3/9; 5/17; 53/16; 57/19; 59/12; 77/25; 95/18; þeih, 9/15; 25/19; 87/23; 97/1; 101/3; 103/6; 127/

- 5; 131/10, 21; 133/19; 149/6; bei, 113/25.
peihhweðere, conj. yet, 57/20.
peink, see penchen.
ðelliche, pron. such, 35/20; 51/17; 65/27; 67/10; 89/1; 117/6; 137/29; 143/28; þelliche, 45/23; 91/17; 143/9.
ðen, see se.
penchen, v. to think, 17/24; 19/8; 61/19; 85/26; 87/12; þenken, 69/17; 125/5; 143/13; þennken, 47/4; pres. ind. 1 sg. þenche, 97/1; 2 sg. þenest, 9/29; 125/16; þenkst, 69/26, 29; ðenest, 87/20; ðenchst, 87/15; þenst, 39/9; 3 sg. þench, 41/12; 103/10; þencð, 135/4; þengþ, 57/17; ðenþ, 57/21; þincþ, 81/17; ðingþ, 45/29; pl. þenceð, 137/21; þenken, 137/18; opt. 2 sg. þenke, 69/28; þenche, 125/21; pl. ðenchen, 21/14; imp. sg. þench, 29/11; 133/13; 139/8; 147/21; ðench, 93/17; þenc, 67/9; 133/11; ðenc, 101/22; þenk, 139/5; þinc, 145/10; pl. ðencheð, 5/32; þenkeð, 139/33; part. þenchinde, 47/15; þenkinde, 131/5; þenkinde, 137/32, 34; pret. 1 sg. ðohte, 13/22; þohte, 83/7; part. þepouht, 47/1; iþoht, 33/12; 53/16.
þenchen, v. to seem, pres. ind. 3 sg. þinch, 47/3, 20; ðincð, 79/17; þincð, 127/32; 137/22; þingþ, 47/28; þingð, 65/23; ðingþ, 89/25; ðingð, 109/6; pl. þencheð, 29/34; opt. 3 sg. þinche, 33/31; þenche, 97/16; pret. 3 sg. ðuhte, 13/1; 119/15; pl. þouhten, 147/8.
þen(e), see se.
þenin, v. to serve, 73/10; pres. ind. 3 sg. ðeneð, 63/7.
þenken, see penchen.
þeof, see þief.
þer, see þær.
þere, see se.
þerniðer, adv. down, 63/19.
ðes, see se.
ðes, pron. this, sg. nom. com. 3/12; 19/28; 33/6, 21; 57/19; 93/14; 105/9; 107/21; þes, 3/8; 131/1; 137/7; tes, 31/32; ðies, 3/22, 28; 5/17, 20; 7/6 (ðie MS.); 23/7; 25/18; 29/32; 33/7; 49/2; 51/5; 63/5, 8; 69/3; 85/29; 95/9; 103/14; 107/8, 24, 28; 109/3, 8; 117/3; 129/15; 137/33; 139/14, 21; 143/20; 145/2; 147/10, 22; þies, 33/32; 35/10; 53/31; 95/12; 99/2; 131/2; 139/26; ðis, 5/4, 26; 7/21; 9/1, 10, 27; 25/10; 33/33; 53/3, 6; 57/9; 65/18; 71/24; 85/25; 91/18; 97/1, 29; 105/6, 15, 34; 107/19; 111/3, 33; 117/24; 135/17; þis, 57/13; 65/7; 77/6; 91/14; 105/20; 115/16; 119/30; 127/32; 133/19; gen. m. n. ðeses, 41/33; ðies, 127/8; f. ðesere, 127/14; þ ssere, 127/14; ðese, 81/3; dat. m. n. ðesen, 35/23; 95/9; 99/17; ðese, 9/22; 11/18; 15/2; 19/12; 21/14; 23/2; 35/2 (?), 27; 47/16; 49/21; 51/5, 23, 33; 53/3, 10; 55/31; 57/8; 61/14, 34; 67/24; 75/15; 85/34; 89/19, 34; 91/13; 93/27; 97/27; 117/4, 31; 139/32; 151/16; þese, 27/3; f. ðesse, 43/6; 63/1 (ðesse MS.); 109/24; ðesre, 121/9; ðesere, 63/10; ðessere, 5/1; 7/18; 9/14, 30; 13/29; 19/25; 21/17; 23/22; 27/8, 11, 13, 14; 29/15, 18; 33/9, 13; 35/3, 12; 37/4; 41/9; 45/8; 47/29; 49/20, 24; 51/9, 18, 33; 53/19; 65/15; 69/33; 71/32; 87/5; 105/25, 32; 111/22; 113/3, 8; 141/17; 151/2; ac. m. ðisne, 43/16; þisne, 135/28; f. ðas, 41/23; 99/5; ðes, 7/23; ðese (d. ac.) 5/15; 25/22; 29/21; 31/14, 29; 35/16, 18, 19; 41/4, 7; 43/2, 15; 47/15; 49/7; 53/23; 55/21; 61/2, 8; 63/25; 81/15, 18, 22, 23, 30; 99/9, 25; 101/4; 107/1; 109/12; 121/20; 125/24; 127/33; 131/12; 133/10, 21; þese, 31/27; 129/9; 131/10; 149/25; com. ðis, 5/26; 7/21; 9/1; 13/19; 19/8, 11; 21/23; 25/2, 18; 27/1, 4; 37/3, 14; 41/2, 11, 24; 45/29; 49/19; 51/15 (dis MS.) 53/10; 55/18; 59/26; 61/4; 63/22; 65/30; 69/20, 21; 75/12; 79/16; 85/14, 17, 19, 23, 24; 87/30; 93/12; 95/3, 27; 99/24; 103/5; 109/30; 111/6, 20; 121/15; 137/9; 143/27; 149/9; 151/8; þis, 9/10; 17/9, 16; 45/7; 61/33; 77/4; 93/3; 95/1; 111/18; 129/20; 139/3, 11; 145/20; pl. nom. ðas, 17/5; ðese, 25/16; 53/23; 73/30; 79/8; 113/11; 125/12; 133/1; þese, 23/30; 137/15; 147/4; d. ac. ðesen, 75/32; 149/20, 21; ðese, 19/21; 23/31; 55/8, 10; 47/9; 53/16; 63/14; 67/32; 69/16; 71/2; 81/8; 87/1; 89/1, 12; 91/24; 93/7, 18; 107/21; 109/14; þese, 15/29; 45/25; 125/

16, 17; 131/20; 149/4; 151/13;
ðase, 125/23.

pesterneſse, *see* piesterneſse.

pewdom, *sb. thralldom, d. sg. -dome,*
23/28.

pief, *sb. thief, sg. nom.* 19/17; ðeof,
111/33; *d. pieve, 145/26; pl.*
pieves, 51/15.

ðies, *see* ðes.

ðieſter, *adj. dark, 139/6.*

piesterneſse, *sb. darkness, 17/28, 30;*
63/31; peſterneſse, 17/28; ðeſter-
113/34.

ðin, *pron. poss. thy, thine, sg. nom.*
33/2, 18, 23; 67/6; 69/25-27;
75/13, 25; 81/27; 85/10, 22; 97/
29; 109/32; 113/13; 115/16, 17;
þin, 39/11; 63/29; 69/25; 85/5;
109/32; 115/21; 145/29; 147/29;
tin, 89/20; ði, 117/20; *f. þine,*
143/6; *gen. m. n. ðines, 39/25;*
109/28, 32; 111/7; þines, 111/1,
8; ðine, 17/9; 39/8; ðinne, 71/
14; *d. ac. com. ðine, 3/4; 11/6;*
17/24; 21/5; 23/2; 29/4; 31/29;
33/24, 30; 37/25; 39/4, 12, 13;
47/13; 53/28; 57/10; 59/10, 29;
63/27; 67/5; 73/10; 75/18, 23,
32; 79/1; 81/32; 83/3, 12, 14,
15, 17; 85/21, 31; 87/6, 13, 17,
26, 29; 89/11; 91/27; 97/28;
99/12; 101/23, 32, 33; 103/5;
105/14; 109/28, 31, 33; 111/11,
20, 29; 113/23, 24, 33; 115/1, 9,
17, 31; 117/1, 15, 18, 27, 30;
129/7; 145/20; ðinne, 73/6; þine,
21/7; 27/3; 33/19; 75/9; 83/
30, 32; 111/15; 123/34; 125/22;
127/2, 23, 30, 31; 143/2, 3, 5, 7;
145/17; 147/17, 21, 22, 26, 27;
ðin, 23/3, 11, 17, 32; 29/5; 39/5,
14; 57/9; 69/28; 71/13; 75/26;
77/19, 20; 79/1; 91/3; 111/18;
115/5; 117/10; 135/26; þin, 33/
31; 67/8; 133/12; tin, 45/27; ði,
65/23; 123/27; þi, 147/28; *d. f.*
ðire, 83/21, 23; 87/6; 97/17;
113/25; 115/12; 123/28; þire,
145/21, 27, 31, 32; ðiere, 141/27;
*pl. nom. ðine, 63/17; 81/30; 87/
14; 109/34; d. ac. ðinen, 77/21;*
85/7; ðine, 9/31; 17/26; 19/24;
59/30; 61/5; 65/1, 2, 6; 75/31,
32; 81/29; 83/26; 85/18; 87/12,
18, 26; 91/4; 101/34; 103/1, 17,
20; 115/9, 10; þine, 77/16; 87/
1; 123/2; 125/3; 145/19.

pinchen, *see* penchen 2.

þing, *sb. thing, sg. nom. ac.* 11/26;
27/27, 33; 29/15; 37/23; 39/32;

41/4; 45/28; 71/32; 77/21; 85/
3; 89/19, *etc.*; ðing, 9/13, 31;
11/31; 101/22; 141/19; *d. þinge,*
39/9; 53/18; 59/8; 65/27; 67/
10; 89/20; 135/24; ðinge, 79/5;
—*pl. nom. ac. þing, 7/23; 13/9;*
17/8, 9; 21/3; 29/16; 43/8, 9;
49/25; 53/29; 69/19; 71/8; 75/
6, *etc.*; þinng, 69/32; ðing, 25/20;
51/10; 71/31; 89/12; þinges, 29/
34; 43/17; 57/18; 71/9; 77/29;
79/3; 85/30; 101/5; 135/12;
139/25, 29; ðinges, 139/27; *g.*
þinge, 29/2; 99/14; 121/9; 129/
11; ðinge, 43/6; 47/28; ðing,
143/19; *d. þinge, 101/26; 107/
12 (sg. ?)*

ðingþ, *see* þenchen.

þinc, *see* penchen.

þire, *see* þin.

ðis, *see* ðes.

ðo, *see* se, and ða.

þoht, *sb. thought, sg. nom. ac.* 99/28;
115/18; þoht, 143/13; *pl. þohtes,*
15/25; 17/13, 22; 33/12; 39/26;
45/11; 83/6; 85/13; 87/24; 89/
32; 95/8; 133/27; ðohtes, 45/17;
79/16; 87/5, 7, 28; 89/1, 24, 26;
91/1; 99/26; þohtes, 13/14;
123/29; 133/10; ðohtes, 11/32;
123/28; þohtes, 143/7; þohtes,
133/9; 139/17; 141/7; þowtes,
131/5.

ðohte, *see* þenchen.

þolemode, *adj. patient, 129/3.*

ðolemodneſse, *sb. patience, 19/12;*
41/24; 81/1; 127/25, 26; þole-
modneſse, 33/30.

þolien, *v. to suffer, 7/24; 59/6; 73/
17; 117/18; 137/18; ðolien, 123/
30; þoliſen, 9/18; 15/16; 19/8;*
29/3; 59/4; 73/7, 16; 113/18,
21; ðoliſen, 105/19; 107/12; 117/
19; þolieſen, 129/1; *pres. ind. 2*
sg. þoleſt, 65/2; 103/7; 3 sg. ðoleð,
81/1; 115/22, 23; *pl. þolieð, 115/
11; opt. 3 sg. þoliſe, 105/32; imp.*
sg. ðole, 39/4; þole, 127/29; pret.
2 sg. þoledeſt, 33/22; 3 sg. ðolede,
7/19; 33/29; 115/24; 119/18;
þolede, 25/25; 59/7; 97/6; 119/
8, 10; *pl. ðoleden, 35/1; ðolede,*
129/19; *part. iþoled, 59/6; iðoled,*
113/34.

ðorften, *see* ðurfe.

þopæ, *see* ða.

þoht, þout, *see* þoht.

þohten, *see* penchen.

þowt, *see* þoht.

þrall, *sb. thrall, slave, sg. nom. ac.*

17/7; 135/27; ðrall, 17/8; þreall, 109/14; d. þralle, 17/6; 83/16; 105/14; g. þralles, 49/17.
 þralle, sb. servant, hand-maiden, sg. nom. ac. ? 53/32; d. 55/11.
 þreades, sb. threads, 39/24.
 þreatt, sb. threat, sg. d. 87/25.
 þridde, num. third, 89/19.
 þrie, num. three, 25/11; 33/3; 35/9, 10; 45/14; 51/6; 89/12; 127/32; 131/2, 20; 137/15; 143/32; ðrie, 23/14; 25/16; 137/4.
 þrihti, num. thirty, 51/6.
 þrinnesse, sb. trinity, 25/12; þrinnesse, 93/2; 151/20.
 þrist, adj. bold, 123/20.
 þruh, sb. coffin, tomb, sg. nom. 15/23.
 þu, pron. thou, sg. nom. 9/28 (3), 29; 11/6, 8, 9, 11, 12, 16, 17; 13/19; 17/8, 18-20, 22, 23 (2); 21/26, 29; 23/3, 8, 11, 12, 15, 17, 21, 30, 32; 25/1, 2, 13, 31 (2); 27/3, 16, 32; 29/7, 11-13, etc.; þu, 17/17; 23/29; 25/33, etc.; tu, 9/29; 17/24; 21/6, 30; 23/6; 27/5, 18 (2); 33/1; 39/1, 13; 41/2; 45/24; 47/3, 10, 15; 49/21; 53/20, 21; 59/3, 5, 10, 32; 61/3; 63/25, 33; 65/4, 28; 69/2, 29, 33; 71/3, 15, 18; 75/7, 13, 20, 26, 27, 35; 77/2, 3, 5, 21; 81/14, 15; 83/8, 15; 85/34; 87/4, 8; 89/10, 13, 14, 16, 19; 91/26; 99/22; 101/20, 25; 103/7, 17, 18, 25; 109/23, 33; 111/6; 115/6, 20, 30; 117/4; 125/22 (scal tu); 145/34; 147/18; d. ac. ðe, 11/10-13; 13/18, 19; 17/8, 9, 19, 23; 21/5, 9, 30; 23/6, 9-12, 14-17, 26, 32; 25/10; 27/1, 29, 33; 29/4, 6, 11, 14, etc.; þe, 17/21; 21/28; 23/27, 29; 29/4, etc.; ðie, 23/31; te, 9/31; 33/31; 41/4; 71/16; 75/18, 25, 35 (2); 77/19; 85/25; 87/18, 19; 101/21, 31; 111/7; (cf. self).
 þuhte, see penchen.
 þpunreslei3, sb. thunderclap, d. sg. 11/18.
 þurzhali, adj. thoroughly holy, 145/28.
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